A

DISCOURSE

OF THE

FREEDOM

OF THE

WILL.

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HEB. 13. 2.

Be not forgetful to entertain STRANGERS: for thereby some have entertained ANGELS unawares.

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The *Printer* to the *Reader.*

THe *Author having written ſo large a Preface to his following Diſcourſe; and therein given the Reader ſuch a delightful taſt of his excellent Spirit: The Publiſhers decline ſaying any thing either of* it *or* him. *Only I am deſired by them to inform thee, that this Diſcourſe is* poſthumous, *and not Originally deſign'd for the Preſs, but the private ſatisfaction of ſome worthy perſons, who beg'd the Author's ſenſe concerning this Argument: and to whom he was pleas'd at ſeveral times by ſet diſcourſes to communicate his thoughts ſo plentifully, that they and ſome other Friends importun'd him* to peruſe what he had dictated to them upon this Subject, to make ſome additions to it, *and* to fit it for Publick View. *Whilſt the* Author *was perfecting this undertaking, it pleaſed God to take him out of this life, but in purſuance of his own deſire before his death, thou haſt here with all poſſible integrity deliver'd to thee ſo much of his intended Diſcourſe as came to the Publiſhers hands either in his own Copies, or thoſe of his Friends which were examin'd and own'd by himſelf; there being nothing* alter'd, *or* added *by them but the Title Page. By theſe means it is now grown into a Book, and thou art acquainted with all this not to beſpeak thy greater gentleneſs and candour in reading it, but to do the* Author *right, and give* thy ſelf *the true accompt, why thou art* wholly diſappointed *of what he deſign'd upon that Argument taken from the* proper form and eſſence of Liberty; *and not ſo fully ſatisfied in the* application *of the argument drawn from* the Knowledge of God; *and* thoſe other two *taken from the* nature of the Soul, *and the* Mediation of Chriſt: *the* Scripture *cited and promiſed to be opened from the* 1. Gen. *being omitted in the explication of the* former, *and in the* other *nothing ſaid concerning the* progreſs *and* propagation *of the* Mediatory Work *of Jeſus Chriſt through his whole Body.*

I have only this further to add concerning the many Errata's that have eſcaped the Preſs, which thou wilt find ſet down and corrected to thy hand at the end of the Book. That the impatience of ſome Friends to have this Diſcourſe out; and the fears of others leſt it ſhould be ſtifled in the birth; with ſome other difficulties of the Copy, have by precipitating the Preſs, and perplexing the Printer, *occaſion'd ſo great a number of miſtakes. That yet there is not ſo many as at firſt view the Reader may apprehend, becauſe for the ſake of the more ordinary capacity, more words are made uſe of for the reforming of moſt of them than would elſe have been neceſſary. And laſtly that thou wilt find they are generally Errors only in the* points, *which are eaſily and without defacing the Book to be mended; although otherwiſe of great moment to the ſenſe: and are therefore with great care corrected in the* laſt page *for the ſervice of the* Vulgar Reader: *who may be in ſome places not a little help'd in his peruſing of this* Treatiſe *by thereby obſerving where to place moſt uſefully the* points.

THE

THE PREFACE TO THE READER.

Christian and Candid Reader,

I *Intreat some few things of thee, for thine own sake and for mine:*

1. Study the Love of God, *the* Nature *of God, as he is* Love, *the* Work *of God, as it is a* Work *of* Love. Moses *in his dying Song beginneth with God, and the perfection of his Work*; He is the Rock, his Work is perfect. *St.* Paul *descended from the Paradise in the Third Heavens, bringeth this with him down into the World, as the Sacred Mystery, and rich ground of all Truth, from which all the Beauties and Sweetnesses of Paradise, of all the Heavens spring; That* Love is the band of Perfection. *It is* Love *then, which runneth through the whole Work of God, which frameth, informeth, uniteth it all into one* Master-piece *of Divine Love.*

If God be Love, the Attributes of God are the Attributes of this Love; the Purity, Simplicity, the Soveraignty, the Wisdom, the Almightiness, the Unchangeableness, the Infiniteness, the eternity of Divine Love. *If God be Love, his Work is the Work of Love, of a Love unmixt, unconfined, supream, infinite in Wisdom and Power, not limited in its workings by any pre-existent matter, but bringing forth freely and entirely from it self its whole work both matter and form, according to its own inclination and complacency in it self.*

Leo Hebræus, *enflamed with the Beauty, and languiſhing in the Love of the heavenly* Sophia, *the heavenly Wiſdom, which is the firſt and freſheſt life of all Beauties in one Face, immortal, and ever-flouriſhing, is inſtructed by this Divine Miſtreſs in thoſe excellent Dialogues between her and himſelf to Court and Woo her into his Embraces, by enquiring into the Nature of Love. Purſuing this enquiry, by the bright Conduct of her ſhining Beauties, he is led through the whole nature of things* above *and* below, *with all the Varieties and Changes as manifold ſtreams of Divine Love; in diverſe breadths and depths, with innumerable, ſportful windings and turnings, flowing forth from its own full Sea of eternal Sweetneſs, and, through all its Chanels, haſting thither again.*

Campanella *teacheth us, That all* ſecond Cauſes, *are* Cauſa prima modificata, *ſo many* Modifications *of the* firſt Cauſe, *ſo many forms and ſhapes in which the firſt Cauſe appears and acts. All the Works of God, are the* Divine Love, *in ſo many* Modes *and* Dreſſes. *There is* diverſity *of* Manifeſtations, *there are* diverſities *of* Operations, *which compoſe the whole frame and buſineſs of this Creation, which are as diverſe* perſons *acting diverſe* parts *upon this* ſtage. *But there is* one Spirit, one Lord, one God, one Love, which worketh all in all.

It is the Divine Love, with its unſearchable Riches, which is the fulneſs that filleth all perſons, and all parts upon the ſtage of Time or Eternity. If any man know not the way to the Sea, let him follow a River in the courſe of its ſtream, ſaith the Comedian.

Dear Reader, *if thou wouldſt be lead to that Sea, which is as the* gathering together, *and* confluence *of all the waters of Life, of all Truths, Goodneſs, Joys, Beauties and Bleſſedneſs; follow the* ſtream *of the* Divine Love, *as it holdeth on its courſe, from its* head *in eternity through every work of God, through every Creature. So ſhalt thou be not only happy in thine* end, *but in thy* way; *while this* ſtream *of Love ſhall not only be thy guide by thy ſide, but ſhall carry thee along in its ſoft and delicious boſom, bearing thee up in the bright Arms of its own Divine Power, ſporting with thee all along, waſhing thee white as ſnow in its own pure floods, and bathing thy*

whole

whole Spirit and Perſon in heavenly unexpreſſible ſweetneſſes.

This is my firſt Requeſt to you.

2. Study and practiſe that great Command of Love, as the Leſſon of thy whole Life, with which alone thou art to entertain thy ſelf, and all the heavenly Company, both here and in eternity. *This is the* firſt *and* great *Command*; *That* thou love God with thy whole ſelf; *and then, That* thou love thy Neighbour as thy ſelf, *which is a* ſecond Law, *a* ſecond Love, like *unto the firſt. Indeed it is ſo* like, *that it is* one *with it. Be thou thy ſelf in thy whole Perſon, the Sacrifice of a whole Burnt-Offering, aſcending in a Sacred flame of heavenly love to God, the only and eternal Beauty. As the* zeal *of the Houſe of God, which is* Love flaming, *did* eat up David *and* Chriſt; *ſo let this* heavenly Love *of the* Divine Beauty, *which is the Beauty it ſelf, deſcending in a pure and ſweet flame upon thee, by conſuming thee, convert thee into one ſpiritual flame with it ſelf. Now live thou no where, but where thou loveſt, in thy Beloved. Let thy Beloved alone now live in thee; when thou haſt thus loſt* thy ſelf *by an heavenly Love in thy Beloved, in* thy God; *when thou haſt thus by the Sacred and ſweet myſtery of this Love found thy* Beloved, thy God, *in the place of* thy ſelf; *Then love thy* Neighbour *as thy* ſelf. *Love thy* Neighbour *in thy* Jeſus, *thy God. Love thy* Jeſus, *thy God, in thy* Neighbour. *Let this* Neighbourhood *of Divine Love be as large as the God of Love himſelf is. Let every* other *Perſon and Spirit, which lives and moves, and hath its being in God, within the* encompaſſing, *upon the* Ground *and* Root *of the* Divine Being, *be thy* Neighbour, *thy* Brother, another ſelf, *as* thy ſelf *to* thy ſelf; *the Object to thee of an heavenly and incorruptible Love.*

Upon this Commandment, *ſaith Jeſus Chriſt,* hang all the Law and the Prophets. *This* Love *is the* Centre *and the* Circle *of all the Works of God, of all Motions and Reſts, of all myſteries in Nature and Grace, in Time and Eternity.* Plato *ſaith, That* three *ſorts of Perſons are led to God, The* Muſician *by* Harmony, *the* Philoſopher *by the* beam *of* Truth, *the* Lover *by the* light of Beauty. *All theſe* Conductors *to*

the ſupream Being *meet in this* Love, *of which we ſpeak*; *the* firſt *and* only true Beauty, *being the* firſt Birth, *the* firſt Effulgency, *the* eſſential Image *of the* ſupream Goodneſs, *is alſo* the firſt, *the* ſupream, *the* only Truth; *the* Original, *the* meaſure, *the* end *of* all Truth; *which by its amiable attractive Light, conducteth all Underſtandings in the ſearch of Truth, and giveth them reſt only in its tranſparent and bliſsful Boſom. This alſo is the* firſt, *the* only, *the* univerſal Harmony, *the* Muſick *of all things in Heaven and on Earth*; *the* Muſick, *in which all things of Earth and of Heaven, meet to make* one melodious Conſort.

While the holy Lover *then purſues the* tracts *of this* Beauty, *through all the works and ways of* God, *he is encompaſſed with the Light of* Divine Truth *ſhining through him, and round about him. He is carried on in the* Spirit *by the* force *of the* Divine Harmony; *He carrieth along this* Harmony *of things*, charming all things round about him, *as he paſſeth on. So he ſeeth* the God of Gods *at laſt on* Mount Sion, *the* perfection *of* Beauty, Harmony, Truth *and* Goodneſs, *which all* Center *in the* Divine Love, *the* Divine Unity, *the* band *of* perfection.

3. Let no differences of Principles or Practices divide thee in thine affections from any perſon. *He who ſeems to me as a* Samaritan *to a* Jew, *moſt worthy of contempt and hatred, moſt apt to wound or kill me, may hide under the* ſhape *of a* Samaritan, *a* generous, affectionate Neighbour, Brother *and* Friend. *When I lie wounded and dying, neglected by thoſe who are neareſt to me, moſt eſteemed by me*; *This perſon may pour Wine and Oyl into my Wounds, with tender and conſtant care, at his own expence, bring me back to life and joy. How evident hath it been in the Hiſtory of all times, that in Parties moſt remote one from the other, moſt oppoſed one to the other*; *Perſons have been found of equal excellencies, in all kinds, of equal integrity to* Truth and Goodneſs. *Our moſt Orthodox Divines, who have been heated and heightned with the greateſt zeal of Oppoſition to the* Pope, *as the* Antichriſt, *yet have believed a* Pope *to have aſcended from the* Papal Chair, *to a Throne in Heaven. Had my Education, my Acquaintance, the ſeveral Circumſtances and Concurrances*

been

been the ſame to me, as to this perſon from whom I now moſt of all diſſent, that which is now his ſenſe and ſtate, might have been mine. Have the ſame juſt, equal, tender reſpects and thoughts with the ſame allowances of another, which thou requireſt from him to thy ſelf. It is a Rule *in* Philoſophy, *That* there is the ſame reaſon of Contrarieties. *Two oppoſed Parties or Perſons, by reaſon of the oppoſition, for the moſt part looking through the ſame diſturbed and coloured* Medium, *behold one another under the ſame uncomely form, in the ſame diſpleaſing Colours. Hath there not been frequent experience of thoſe, who by being of differing Parties, alienated, exaſperated, having their fanſies filled with ſtrange Images of each other, when they have been brought together by ſome intervening Providence, have diſcovered ſuch agreeable Beauties of Morality and Humanity, ſuch an harmonious agreement in* eſſential, *in* radical Principles *of Divine* Truth, *of the true and everlaſting* good, *that they have converſed with higheſt delight, they have departed with an higher eſteem of each other, their Souls have been inſeparably united with Angelical kiſſes and embraces?* Some entertaining Strangers, have entertained Angels. *Do thou ſo believe, that in every encounter, thou mayeſt meet under the diſguiſe of an* Enemy, *a* Friend, *a* Brother, *who, when his Helmet ſhall be taken off, may diſcloſe a beautiful, and a well known face, which ſhall charm all thy Oppoſition into love and delight at the ſight of it.*

But now, Reader, *I fall at thy feet, I take hold of thy knees, by all things moving and obliging I beſeech thee,* If there be any Bowels, *or* comforts *of* Love, any Peace, Pleaſantneſs, Strength, Proſperity *in* Union, *any* good *in* Unity, *that thou wouldſt take deeply into thine Heart, and treaſure up ſafely there, and frequently with fixed, ſtudious eyes, contemplate this (as I humbly conceive it)* moſt ſure *and* reconciling Truth, *which I ſhall now, as I am able, repreſent to thee.*

Often, yea for the moſt part, two oppoſed Parties *have ſomething on* each ſide, *excellently* good, *ſomething exorbitantly* evil; *although perhaps in unequal degrees.* Both *mutually ſet after an unmoveable manner before their eyes,* their own good, *the* evil *on the* other part. Thus *they blind their*

minds

minds to all ſenſe or belief of any good there. Thus *they lift up themſelves above all ſenſe of their* own evil. *So they heighten themſelves by ſelf-juſtifications, by mutual Condemnations, unto an extinguiſhing of every beam of good, to an encreaſe of their evils, unto a blackneſs of darkneſs, until by theſe mutual miſtakes they have drawn on upon themſelves mutual and abſolute ruine. How much better were it to obey that Precept of the* Holy Ghoſt, *which offereth it ſelf to us, like an* Olive-branch *in the mouth of this Sacred* Dove, To look every man not to his own things, but to the things of another.

O that now I had an hundred Mouths, an hundred Tongues, a voice like Thunder, like the Voice of God, that rends the Rocks, to cry to all ſorts of Perſons and Spirits in this Land, in all the Chriſtian World through the whole Creation; Let all that differ in Principles, Profeſſions, *or* Opinions, *and* Forms, ſee that good which is in each other, and the evil in themſelves. Joyn in this, to extirpate the evil, the common evil, your common enemy, and ſo quench that fire which burns upon your Eſtates, your Houſes, your Relations, your Bodies, your Souls, even to the nethermoſt Hell. Unite the good which is in you, ſo ſhall the good on one ſide make up that which is imperfect and defective in the good on the other ſide, unto a perfection of good in both. So ſhall the good on one ſide be as a proper Antitode to extinguiſh the evil on the other ſide. Thus while the evil is the privation, the loſs of your ſelves, and the good your true-ſelves, (as *Horace* calls *Virgil*, *Dimidium animæ meæ*,) you will meet like two halves of each other, filling up the circle of each others Being, Beauties, Joys, and be now compleated in one. How unexpreſſible would the fruits of this Union be? How would it heighten you in all the Beauties and Bleſſednesſes of Truth and Goodneſs, in which your immortality and conformity to God are placed? yea, how would this Union ſtrengthen thoſe outward Intereſts, and ſweeten thoſe natural Enjoyments, for whoſe ſake, now like Adders, you ſtop your Ears to the wiſeſt Charmer, and the moſt potent Charms, that would draw you home into the boſom of each other, for whoſe ſake now you caſt down to the ground all

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ingenuity and integrity. You make your way over their ſweeteſt Beauties and tendereſt Bowels, to the heart-blood of one another, until you have drowned in blood thoſe very darling Intereſts and Enjoyments, together with your own Lives and Perſons, your native Country, the Chriſtian World, the face of the whole Earth? *But ah, when will poor Mankind on Earth be* wiſe, *to underſtand its own* good, *or be* good, *that it may me* wiſe? Bleſſed is he that cometh in the Name of the Lorld. VVe wait for thy Salvation, thy Jeſus, O God! To him ſhall the gathering of the people be, the true *Shiloe*, for whom this Glory is reſerved.

It ſeemeth indeed, according to my humble ſenſe, neceſſary to divide thoſe Principles *and* Practices, *which divide Mankind into* three Heads:

1. Some *ſeem to be of a nature perfectly* indifferent, *neither good nor evil, but according to the intention and ſpirit which acteth them.*

2. Some *differ in the* degrees, mixtures, *or* varieties *of* good *and* evil.

3. Others *differ in the* whole kind *of* good *and* evil.

In this laſt ſtate of things, it is the part of every Child of Light, to maintain the Divine Love in his Spirit, like the Sun in the Firmament, encompaſſing the whole Earth, from one end to the other, ſhining upon all, both good and bad, upon dry and ſandy Deſarts, the Habitations of wild Beaſts, and venemous Serpents, as well as cultivated Gardens, flouriſhing with wholeſome Herbs, pleaſant Flowers, and all ſorts of fruits. Thus God himſelf is propounded to us for a Pattern by the Son of God.

B — Diſtinguiſh *between the* good *and* evil. *Love takes pleaſure in the* good. *Hate the* evil. *Advance the* good. *Oppoſe the* evil *upon all occaſions, with all your forces. But every where* diſtinguiſh *carefully, with all tenderneſs of Spirit, between the* perſon, *and the* evil *of the perſon.* Be wiſe as Serpents, but innocent as Doves, *according to the Counſel and Command of* Jeſus Chriſt, *who is the* ſupream VViſdom *and* Love both *in* one. *Diſcern the* evil *with a quick and curious eye, guard your ſelves with all your might from it, maintain an averſion, an enmity to it, eternally irreconcilable.*

Thus

Thus be a Serpent *to the* evil, *but at the ſame time be a* Dove *to the* perſon, *without gaul, without any thing to offend, moaning over it, groaning for it, as your* Mate, *till it be recovered from the evil, which captivates it into a fellowſhip with you, in the purity and love of the Divine Nature.*

Have always moſt tender bowels for, and a moſt ſenſible ſympathy with all Mankind in their greateſt Deformities and Defilements, as thy Brethren tyed unto thee by a double Conſanguinity.

1. All men are made of the ſame blood in *Adam.*

2. All men are redeemed by the ſame blood of the Lord Jeſus, who hath given himſelf a Ranſom for all, to be teſtified, ἐν καιροῖς ἰδίοις, *in the* proper times. *Each perſon which hath his part in this Ranſom, hath its proper time for its diſcovery in him. Thine may be now ſooner. This perſon alſo now moſt of all loſt in the depth of all evils, may have his* proper time *yet to come, for the taking off the* diſguiſe *of theſe filthy Rags from him, for the diſcovery of the Glory, as of a Son of God in him. As his time comes* later, *ſo it may come with a* fuller Glory. *As* Zipporah *ſaid to* Moſes, *whether bitterly, or in the ſweet ſenſe of a Sacred myſtery, pointing to the* Meſſias, Thou art an Husband to me in bloods. *So look thou on every man, as a* Brother *to thee, in* both theſe bloods, *of which* one *was once pure and precious, as that of the* Sacred Image of God in Paradiſe. *The other is eternally pure and precious, as the blood of* God himſelf.

Forgiving one another freely for Chriſt's ſake, *is the language of St.* Paul. *Look upon every perſon through this* two-fold Glaſs, the Blood, *and the* Beauties *of* Chriſt. Chriſt hath died for all. The natural Being *of* every perſon *hath his* Root *in the* Grave *of* Chriſt, *and is* watered *with his blood.* Chriſt lives in all. *His* Reſurrection *is the* life *of the* whole Creation. *He is the* VViſdom, *the* Power, *the* Righteouſneſs *of God in every work of* Nature, *as well as of* Grace. *He is the* Root, *out of which every* natural, *as well as every* ſpiritual, *Plant ſprings, which brings forth himſelf through every natural exiſtence, and brings forth himſelf out of it, as the* flower, *the* brightneſs of the Glory of God. *He is the* Root *and* Truth *of all things.* All things are by him, and for him, to the

praiſe

praiſe and glory of God in him. His Name is excellent through all the Earth. *Read then this* Name *of* Excellency, *of* Glory, *the* Name *of* Chriſt *in every* part *and* point *of the* Earth, *the* darkeſt, *the* loweſt, *the* leaſt; *forgive the* ſpots *upon this* Name *in every perſon, for the* Names-ſake *engraven upon it.*

Receive one another into the Glory of God, *is the Rule of* St. Paul. Divines *diſtinguiſh between the* perſon, *together with* the nature *of the* Devil *and the* evil. *The* perſon, *the* nature, *ſprings forth from God, and ſo is good, hath a* Divinity *and* Glory *in it*; *a* Divine Root, *a* Divine Image. *It ſtands in the Glory of God, as a Flower in the Garden, a Beam in the Sun, it is maintained by a* continual emanation *from the boſom of the ſupream Glory. Thus thou art to receive every perſon, clouded with the greateſt evils, as he is the* work *of* Nature, *and of* God *into the Glory of God. Thus every* other perſon *is to be thy* Neighbour, *thy* Brother *in the Glory of God*; *and the Object of a Divine Love.*

No evil, as *evil is the* nature *or* choice *of any perſon, but the* miſhap, *and the* diſeaſe. Truth *is the only Object of every* Underſtanding, *the only* white *at which it aims. Like the* Mary-gold, *it opens it ſelf only to this* Sun, *or that which ſhines upon it in the glorious* form *of this Sun, and ſo deſcends in* ſeeming *beams of this Divine Beauty into its boſom.* Good *is the only Object of the* VVill. *As the Needle toucht by the Load-ſtone, is governed in its* motion *and* reſt *by the North-pole*; *ſo is the* VVill *moved and attracted by that alone, which toucheth it with a ſenſe of* good. *It reſteth in no boſom, but that which courteth and wooeth it under the Divine Form of* good, *with the ſeeming Charms of* this *its only* Beloved *and* Bridegroom.

St. Paul *ſaith*, Sin deceived me, and ſlew me. *No perſon is willingly deceived in his belief of* Truth, *or diſappointed in his expectation of* good. *Every* evil *is a degree of* death; *a* diſeaſe, *in the end* death. *When it appeareth like it ſelf, all things fly from it, as from death. But as* Cupid, *in the form of the young and flouriſhing Prince* Aſcanius, *by treacherous embraces and kiſſes, breath'd a fatal poyſon into the veins of the* Carthaginean Queen. *So doth ſin and evil by*

the helliſh enchantments of the Prince of Darkneſs, form it ſelf into the moſt alluring reſemblance of the heavenly Image, compoſed of Truth and Goodneſs, meeting in one immortal form. It adorneth it ſelf all over with the moſt curious and ſparkling Counterfeits of all its moſt amiable, moſt Divine Sweetneſſes and Beauties. Thus it inſinuates it ſelf into the eyes and hearts of the Sons of God, and fills them with its falſe ſweetneſſes, enflames them with a falſe Love, as the poyſon and fire from Hell. Yet ſtill in the midſt of theſe enchantments and deaths, as the Athenians *in the midſt of their Atheiſm and Idolatry, had an Altar inſcribed,* To the unknown God; *The Underſtanding and the Will, according to their own proper natures, ſtand in every natural Spirit, as Altars in a Temple, ſhining and burning, with continual fires by night and by day, aſpiring to the higheſt and cleareſt Heavens, through all oppoſed Clouds of Darkneſs, while this inſcription in clear Characters appeareth engraven round theſe Altars,* To the Unknown Good, *the* Unknown God, *to the* unknown Truth, *the* unknown Jeſus.

If any perſon then be faln into any evil, Let thoſe that are ſpiritual reſtore him with a ſpiritual skill, with a ſpirit of Meekneſs and Divine Love. *Apply Reproofs, Chaſtiſements to evil perſons in their ſeaſons, as a* Brother *gives an Antidote to a beloved* Brother, *that by a* miſtake *hath been ſurprized and drunk in poyſon; or as one hand applies a Medicine to the other hand, or to the eye, when it ſuffers by any wound or diſtemper.*

If thou art an Angel, *and haſt to do with a* Devil, *uſe no* reviling Language, *for ſo the Angel himſelf is by the Spirit of God markt with a Character of Honour for this, that he* uſed no reviling Speeches to the Devil.

Preſerve thy ſelf from that bitter zeal, *which St.* James *mentioneth, upon which he ſetteth ſo evil a mark, branding it deeply with the* fire of Hell; *as a* Devil *transfiguring himſelf into the form of an* Angel. If there be *(ſaith he)* amongſt you bitter envying; this wiſdom is not from above, but earthly, ſenſual and devilliſh; *We read it,* bitter envying. *In Greek it is,* πικρὸν ζῆλον bitter zeal. *Take heed of ſuffering thy* zeal *againſt the* evil, *to be mingled and*

tempered

tempered with a bitterneſs againſt the perſon. *As* Lightning *from Heaven melts the* Sword, *but doth no harm to the* Scabbard. *Diſcover thou in all thy Reproofs and Chaſtiſements an equal love to the* perſon, *and hatred to the* evil, *an equal deſire to deſtroy the* evil, *and ſave the* perſon. *Or rather, let thy* zeal *againſt the* evil *be* love *to the* perſon, *flaming forth, and burning with a great, but with a ſweet, and Divine force, that it may conſume the Droſs for the Golds-ſake, to which the droſs cleaves, that of the Gold, thus refined, it may make a Jewel for the Boſom, or a Crown for the Head of Jeſus Chriſt. Suffer not thy zeal againſt evil, to be like the* Locuſts *from the bottomleſs-pit, which have* faces *like* men, hair *ſoft and delicate like* women, Crowns *of Glory upon their heads like* Angels, *but venemous and killing* ſtings *in their tails. Let it not be like* Culinary *fire, or the* fire of Hell, *black, ſooty, and devouring; but like the fire from* the golden Altar, *mingled with ſweet Incenſe, filling all round about, and carrying up that upon which it feeds, as a Sacrifice to Heaven, with the rich Odours and Perfumes of a Divine Love.*

If I be lifted up to Heaven by manifold excellencies, together with Corazin *and* Bethſaida, *from whence I look down upon another far beneath me, lying like* Sodom *and* Gomorrah, *in a loathed and hated deep of darkneſſes, defilements, diſgraces; Let me then think, That this* Sodom *may have a better Spirit, a better ground of good at the bottom of its Spirit than my ſelf. That if the ſeed of Love and Light which hath been ſown in me, had been ſown with the like advantage there, it would have far excelled me in its fruits. Yea, let me think that it may not only have a better* ground, *but a* Divine ſeed, *hid deep in that ground beneath all this ſoil and dung, beneath all this darkneſs, deformity, and deadneſs of its Winter-ſeaſon, which may riſe up in its proper Spring into pleaſant Flowers and Fruits, as the* Garden of God. *Thus let me think, and let theſe thoughts inſtruct me to love every* other *perſon, removed to the greateſt* diſtance *from me, caſt down to the greateſt* depth *beneath me, as my* Neighbour, *my* Brother, *my* ſelf.

This is my double Requeſt to thee, gentle Reader.

1. *That thou love every other perſon, as thy Neighbour, thy Friend, thy ſelf, with that Divine Love, in whoſe flame thou ſacrificeſt thy ſelf, and all things to receive thy ſelf again, and all things together with thy ſelf in a more excellent and durable form.*

2. *That thou ſuffer nothing to ſtain the Candour of this Love, whoſe Reaſons being altogether Divine, ſubject all other reaſon to themſelves. Give me leave to ſtrengthen this* two-fold Requeſt, *by preſenting to thee thine own* Intereſt, *after the higheſt manner contained in it, after a* two-fold form.

1. *This* Divine Love, *at this heighth, in this Latitude, is all that is* true *in* Religion, *all that is* good *in* Man, *all that is* acceptable *with* God, *all the* hope *of* future Glory, *and of* bleſſed immortality. If I give all my Goods to the Poor, and my Body to be burnt, and have not Charity, I am nothing. *Is there any* Charity *or* Love *to* Man *greater than this, to give all my Goods to the Poor? Is there any* Charity *or* Love *to* God *more Divine than this, to give my Body to be burnt for him? Yes, there is a* Charity, *a* Love, *which tranſcends all this, which, if I want, I may yet have all this, and be nothing. This is that* Divine Love, *of which I ſpeak*, which lifteth not it ſelf up above any of the works of God, *but keepeth the* Unity *of the eternal* Workman, *of his* Divine Deſign *and* VVork, *in the golden band of an univerſal Peace, and Divine Amity. This is that* Divine Love *which* behaveth not it ſelf uncomely, ſeeketh not its own things, *breaketh not the Harmony of the whole, dividing it ſelf from the whole, by a particular* ſelf-love. *In the* univerſal Beauty *and Melody of the Divine Wiſdom and Work, it reſpecteth it ſelf as a* part, *and all* parts, *as it* ſelf, *having one Beauty and Joy together, in the Beauty, Joy, and harmonious Perfection of the Divine Figure in the whole piece.*

This Love beareth all things, believeth all things, hopeth all things, ſuffereth all things. *This we read of the Divine Love*, 1 Cor. 13. 7. *The firſt expreſſion in that verſe is*, πάντα στέγει, *which we render*, beareth all things. *I have three Reaſons againſt this tranſlation of it.*

1. *It*

1. *It makes the laſt Clauſe of this verſe a* tautology, *a vain repetition*; It ſuffereth all things, *which is the ſame with the* firſt.

2. *It is the remoteſt ſenſe of the* Greek word, *two ſenſes being nearer:*

1. *To* cover.

2. *To* contain *or* comprehend.

3. *Theſe two* nearer *ſenſes are more agreeable, more full and Divine.*

13 1. *The* Divine Love covereth *all things with the* Divine lovelineſs *and beauty of the* univerſal Harmony, *which is the* Righteouſneſs of God in Chriſt, *the* firſt, *the* faireſt Image *of the* inviſible God, *in which every other Image of God ſtandeth, as in the Original, the all-comprehending Glory. This is that which* Solomon *ſaith*, Love covereth all ſin. *And St.* Paul, *of the* Divine Workman, *of the* Divine Love; He putteth the higheſt comelineſs, *that is, the* univerſal Comelineſs *of the* Divine Image *in its entireneſs and perfection upon every part, even* upon the moſt uncomely parts; That there may be no ſchiſm or diviſion in the Body, *that there may be one glory of all.*

2. *The* Divine Love *in every* Perſon *or* Spirit *lives not in* it ſelf *as a* part, *but in the life of the* whole, *in the* Divine, *the* Univerſal Spirit, *the* Spirit of Love, *the* Spirit of the whole. I live not, *ſaith St.* Paul, but Chriſt liveth in me. *Again*, If you live in the Spirit, walk in the Spirit. *Thus the Divine Love having its life in* each perſon, *in the life of the* whole, *the* Univerſal Spirit, *being one Spirit with that Spirit, which is the* Unity *of the* whole, *comprehendeth all things with ſtricteſt tendereſt imbraces in it ſelf, as* one ſelf *with* it ſelf. *So ſaith the* holy Apoſtle, All things are yours, you are Chriſts, and Chriſt is Gods. All things *are* yours, *as* you *are* Chriſts, *as* Chriſt *is* Gods; *that is, in the* Unity *of the* eternal Spirit, *which is* Love it ſelf.

Now from this covering Beauty, *and* comprehenſive Virtue, *in* Divine Love *theſe effects naturally flow*; To believe all things, to hope all things; *We eaſily believe and hope that which we deſire. The* Divine Love *hath a* complacency *in all things, as it comprehendeth them in their* Divine Root.

Root. *It hath a* good will *to all things, as they ſtand in the ſame* Divine Root *with it ſelf. From this* Complacency, *this* Deſire, *this* Divine Root *it* believeth, *it* hopeth *all things. It believeth all things to be* Divine Tabernacles, *like that in the Wilderneſs, which though moving through* Deſarts, *through a* Land of Graves, *through a Land of* fiery Serpents, *yet anſwer to their* Pattern *on the top of the Mount; though covered with a courſe Tent, expoſed to the fury of the Sun, and tempeſts in the midſt of Clouds, of duſt; yet are all-glorious within, compoſed of rich materials, bearing a Divine Figure, filled with the Divine Preſence and Glory.* It hopeth all things, light *in the midſt of* darkneſs, *a flouriſhing* Garden *of Lillies and Roſes, in a ground covered, and bound up with all the* darkneſſes *and rigours of the hardeſt Winter; a treaſure of* Honey-Combs *in the body of a Lion.*

7 *The* Maſter of the Sentences *hath ſuch an high eſteem of this* Charity, *or* Divine Love, *which is the ſubject of St.* Pauls *Diſcourſe in this Chapter, That he affirmeth it to be* the holy Spirit himſelf, *the* third Perſon *in the* Trinity, *which is* the Love *in the Divine Nature, and ſo the* Virtue, *the* Power; *As the* ſecond Perſon, *the* Lord Jeſus *is the* Beauty, *the* Wiſdom.

St. James *reaſoneth after this manner,* Can the ſame Fountain bring forth ſweet and bitter waters? with the ſame mouth you bleſs God, and curſe man, made after the Image of God. *If from the ſame heart thou bringeſt forth that Love to ſome men, by which thou giveſt all thy Goods to them to ſupply their wants, and rageſt with wrath or hatred againſt others, who as they have any* making, *are* made *after the ſame Divine Image with the reſt of Mankind; Who as they have any* Being, *have the ſame* Divine Root, *are* ſealed *with the ſame* Divine Impreſſion, *thou haſt not* Charity, *thou haſt not* Divine Love, *thou haſt not the* Spirit; *the* univerſal, *the* eternal Spirit, *thou art* nothing. *If thou haſt the gift of* Propheſie, *if thou underſtandeſt all* divine Myſteries, *if thou haſt a* divine Faith, *if with the ſame heart thou loveſt God to ſo high a degree, that thou giveſt thy Body to be burnt for him, and yet burneſt in rage againſt*

againſt any man, made after the Image of God; All theſe Divine Gifts or Graces in which thou glorieſt, are nothing; *thou art* nothing, *thou haſt not* Charity. *Thou haſt not the* Divine Love, *thou haſt not the* Spirit *of* Chriſt *and of* God, *which is the* univerſal Spirit, *the* Spring, *the* Seal, *the* Band *of the Divine* Unity.

Dear Reader, *follow after this* Divine Love, *without which all that, which thou haſt, is* nothing, *which, if thou haſt, it is the* band *of perfection*, never faileth, never falleth ſhort *of the Glory of God; but by the incorruptibleneſs of a meek ſpirit, preſerveth in it ſelf a Divine Beauty and Sweetneſs, which is ever perfect, which never paſſeth away, in the midſt of all changes of Life, in Death, to Eternity.*

This is thy firſt Intereſt, *in preſerving the* Divine Love *entire in thy heart.*

2. The meaſure which thou meaſureſt to others, ſhall be meaſured to thee again. If you do well, who will harm you? *St.* Paul *diſtinguiſheth between a* righteous man *and a* good man. This doing well *is that* goodneſs *of* Divine Love, *pouring forth round about it, heavenly beams upon all things, which maketh men to be ſo far from any inclination to harm the perſon, in whom this* goodneſs *diſcovereth it ſelf, that they are willing to* die *for him.* *St.* John *giveth us a lively figure of the Divine Love, in a light of Glory, by theſe words,* He that loveth his Brother, walketh in the light, and there is none offence in him. *The laſt words are capable of* two *ſenſes, which very agreeably meet here.*

1. *There is nothing in this perſon, at which any man taketh any offence.*

2. *There is nothing, of which this perſon receiveth any Image, into his Spirit, which offends him.*

He, who is this Divine Lover, *walketh always in thoſe bleſſed* Regions *of* Divine Light, *where every thing preſenteth it ſelf in his heart, as it lieth in the heart of God, ſpringing forth from the womb of an* eternal Love, *acted by* that eternal Spirit, *which is* Love it ſelf, *cloathed with an ever-flouriſhing lovelineſs, lying in the* univerſal Harmony *of the Divine Wiſdom, being one piece with it, having the Glory of God reſulting from it, and reſting upon it. He, that is, this* Divine Lover,

Lover, *ſhines forth in all his Diſcourſes, Converſation and Actions, upon all eyes and hearts, with ſuch a ſweet light and heavenly luſtre of the Divine Nature, of the ſupream Love it ſelf, the* Unity, *the* Mother, *the* Siſter, *the* Deſire *of all things, the* Joy of the whole Earth, *that nothing takes offence at this Perſon, nothing can harm him.*

O what a Conqueſt had we attained, if we once did ſo live, that we convinced all perſons, that we loved *them in* truth *and in* deed, *that we had a* Divine Love *for them, that we eſteemed all things in our ſelves of no value, of no effect to our preſent Beauty and Peace, to our eternal Life and Glory, to be altogether* nothing, *except this* Divine Love alone? *How would this demonſtration of an* heavenly Wiſdom, *in an* heavenly meekneſs *of* Divine Love, *diſarm all hands of the weapons lifted up againſt us, and all hearts of their wrath conceived againſt us, like the* Muſick *of* David's Harp, *the ſweet force of* this Love *would chaſe away every evil Spirit from every Breaſt?*

There is no power in Nature like to that of Similitude. *Every thing draws and attracts its like to it. Where this Divine Love flouriſheth in any perſon, all the bleſſed immortal Spirits of heavenly Love above, in eternity, with all the joys and glories of Love reſort to this Perſon, to this Heart, planting themſelves round about, as* heavenly Guards, *and* heavenly Miniſters *to it, inhabiting in it, as their proper* Paradiſe, *and* Heaven *here below. In all things below, through all their differences, diſtances and diviſions,* the Spirit of Love, *which hath in it the* Root *and* Idea *of each Creature, which is in each Creature, as the* proper Root *of that Creature, as its* Ideal, *and primitive Form,* diſcloſeth *it ſelf to, ſhineth forth upon, and in all forms of things circleth in this perſon, this heart, being attracted by it, drawn to it, as its proper Centre.*

Some Divine Philoſophers *teach us, That according to the property or power which predominateth in us here, ſuch will that* Divine Idea *be, which ſhall be our eternal Habitation and Palace above, in which we ſhall enjoy all things, being ſealed to us by this* Idea. *If the Divine univerſal Love reign in thee here, Love, which ſeems to be the higheſt and*

ſweeteſt

ſweeteſt of all Ideas, *in the* Divine Nature, the Divine Nature *it ſelf in its moſt proper and perfect* Idea, *uniting the Ideas of all Perfections, of all Beauties, of all Sweetneſſes, of all Lives, Loves, Joys, and Glories in it ſelf, at their greateſt heighth, with the moſt raviſhing agreeableneſs and harmony; this ſhall be thy* proper Habitation *and* Palace, *ſet up for thee in thine own perſon, in every Creature, in every Created or Uncreated form of things, to dwell unchangeably in both,* here *and* above. *Here ſhall all things preſent themſelves to thee, cloathed and ſealed with this* Idea, *with this pure and perfect* Love. With the meaſure with which thou haſt meaſured unto others, ſhall it be meaſured unto thee. *Thou haſt loved all things with a* Divine Love, *looking upon them ſtedfaſtly, through all ſeaſons and changes in a* Divine Light, *in the incorruptible form of a* Divine lovelineſs. *As thou haſt* looked *upon them, ſo ſhall they all, in all ſeaſons and ſtates,* appear *to thee in a* Divine Light, *full and over-flowing with a* Divine Love, *cloathed all over with a* Divine lovelineſs. *Love all things,* O Reader, *after a* divine *manner, that thou mayeſt be the beloved Object of all* divine things, *and* divinely beloved *by* all *things, that thou mayeſt ſhine with a* divine lovelineſs *in* all eyes, *and be received with a* divine lovelineſs *into* all hearts.

Theſe are the Requeſts *which I make to thee for thine* own ſake.

I have one Requeſt *only to preſent to thee, for* my ſelf, *which is, That thou wouldſt come with this* Divine Love *to the reading of this Diſcourſe.*

Come with that love which thinketh no evil. *We read in the* Revelations *of an* Angel deſcending from Heaven, who enlightned the whole Earth. *While thou readeſt, let this* heavenly love *be as a* Seraphim *flying down upon its flaming wings, from the Throne of Love into thy Boſom, to enlighten thy whole Soul with its beams, unto a Divine Candour, that there may be no dark corner left for any ſuſpitious Jealouſies, Prejudices, Animoſities, or ill will, like poyſonous Toads in the hollows of ſome old wall.*

Come with this love which believeth all things, *all the good that every ſubject, either perſon or thing, is capable of.*

As Bees extract the virtue out of the commoneſt Herbs, and convert it to Honey in themſelves: So do thou believe every thing here to be intended in the beſt ſenſe, of which it is capable: Draw forth this ſenſe from it, and improve it in thy ſelf with the utmoſt advantage, to the ſweeteſt ſatisfaction, and the richeſt treaſure in thy own mind.

Believe this Piece to be the *fruit of* Love, *ſpringing from a* Root *of* Divine Love. *We read in the* Revelations *of an* Angel ſtanding in the Sun. Plato *ſomewhere ſaith, ſomething like this, that if we ſtood in the Sun, all things, even this dark maſs of Elements, and elementary compoſition to us, beholding them from that center of Light, would appear in a* Sun-like *Glory. Be thou this* Angel, *or in* this *an* Angel-like *Spirit, ſtand in this* Sun, *the glorious circle of* divine Love. *From thence ſee the Fountain of Love opening it ſelf to thee in this Diſcourſe, all the parts, all the lines as ſo many ſtreams flowing forth from it to water thy Spirit, and make it a Garden of Divine Sweetneſſes and Beauties. If the* rich man *in Hell, next to the quenching of thoſe flames, which burnt upon himſelf, made this his Requeſt to Heaven, That* his brethren might be preſerved from coming to that place of torment; *How much more do the* bleſſed Inhabitants *of Heaven ſweetly burn in pure and precious flames of moſt ardent deſires, that other perſons, dear unto them, may be brought into the ſame bleſſed place, to partake of the ſame incorruptible Joys and Glories? Let Love inſtruct and prompt thee,* gentle Reader, *to think that the worthleſs Authour, according to the inexplicable ſweetneſs, the unconfined freedom, and fulneſs of this* eternal Law, *the* Divine Love, *which guideth without difference the* Cottage *and the* Palace, *the* Dunghill *and the* Throne, *may have been led by a Sacred beam of this Love, touching his heart from on high, ſo near unto the borders of the happy Regions and Kingdoms of Divine Truth, as to diſcover all to be* Heaven *there. Let the ſame ſweet Inſtructor teach thee, to think that he, as he may have been by the ſame gracious beam led farther into the bliſsful Continent of this Love, may have met with* Heavens, *which open themſelves into Sweetneſſes and Glories, ever increaſing, ever extending themſelves to a more vaſt amplitude and compaſs,*

which

which heighten themſelves in Joys and Glories, in Sweetneſs and Beauty, paſt all deſcription, or belief, except to him alone who hath been by the ſame ſhining guide led into the ſame places. Then let the ſweet waters of this Divine Love, from its own Fountain ſprinkled upon thine heart, raiſe this candid belief in thee, that as a pair of ſilver-feathered Doves flying before Æneas, *guided him to the Tree laden with golden-boughs, in the midſt of a thick and obſcure Wood; So this Diſcourſe, aiming at a reſemblance of thoſe beautiful and lovely Birds, ſacred to love, in a whiteneſs of unſpotted Candor, may be a birth of Love, though weak, and flying low, ſent forth to allure and guide thee into thoſe everlaſting Heavens of Divine Truth and Goodneſs, which as thou entreſt into the diſcoveries of the Divine Love, and paſſeſt on farther in them, thou wilt find in the obſcurities and tumults of theſe earthly ſhades, of this life of dreams, opening themſelves to thee, with inexplicable delights and ſatisfactions, with tranſcending glories, endleſly raiſing themſelves to greater heighths, and ſpreading themſelves to a wider compaſs.*

But you will ſay, what connexion hath the Divine Love *with* Free-will, *the ſubject of this enſuing Diſcourſe?*

Very fit and harmonious in two reſpects:

1. *The* Will it ſelf is love. Thomas Aquinas *defines the* Will *to be the* inclination of the Soul. *The* Object *of the* Will *is* good. *The inclination of the Soul to* good *is* love. *St.* Auguſtine *calls* Love, Pondus Animæ, *the* weight *of the Soul, by which it moves to its attracting* Object, *as to its* Center. *The* Object *of* Love *is* lovelineſs *or* beauty. Beauty *in its* Eſſence *is* good, *in its* effulgency, *in its* proper *and* eſſential Image. *Thus the* VVill *and* Love *are both* one *in their* Object, *and in their* proper formality; *both are the Souls* vital ſpring *or* principle *of* motion *to* good. *The* Underſtanding *receives its* Object *into it ſelf, to be a* living Light *ſhining within it, and illuſtrating it. The* Soul *in the* VVill *flyeth forth upon the wings of Love, into the boſom of the beloved Object, to* live *there where it* loves.

He, who with a clear eye diſtinguiſheth the curious and cloſe workings of the will, *may find all its motions or affections to be the* ſame love *in various poſtures, as it reſts with ſweeteſt*

complacency, in the embraces of the beloved Beauty, or faints under a diſpair of fruition, or an irreſiſtable oppoſition in its proſecutions; as it ſails on ſmooth Seas, with ſoft and proſperous gales to its haven in its eye; or wreſtles with tempeſts of Waves and Winds, with chearful courage raiſing it ſelf to ſurmount them. As the colours of the Rainbow *are the ſame light variouſly reflected from the Sun, and variouſly falling upon the watry Cloud; ſo are all the motions of the* VVill *the ſame* Love, *raiſed from the ſame* good, *beautifully ſhining forth, and reflecting it ſelf variouſly upon the Soul in different poſtures of* preſence *or* abſence, *of* doubt, difficulty, impoſſibility *in the attainment, or* facility *and* aſſurance *of fruition.*

The freedom *then of* Love *is the* freedom *of the* Will. *We frequently ſay,* VVhat ſo free as Love? *yet what ſo* inevitable, *as the* golden-headed darts *of* Love, *like beams ſhot forth as from a golden Quiver, from the face or boſom of the amiable and ſhining* good? *What ſo inevitable, as the ſweet wounds made by theſe darts?* God is Love, *the* Soul *is the* Image *of* God. *According to our diſtinctions,* God *is* Love *moſt peculiarly and properly in his* Divine VVill. *The* will *of man then is alſo a* Divine Love, *being the* Image *of the* Divine VVill. *If that be true, as it appeareth ſo to many of the greateſt* Philoſophers *or* Divines, *that the* Soul *in its* eſſence *and* faculties, *are* really one. *The* Soul *it ſelf is* eſſentially *a* Divine Love, *being in its* eſſence *an* Image *of that* God *which is* Love.

Behold then the freedom *of the humane* will *in the* freedom *of the* Divine Love; *where as, in the* Godhead *it ſelf, the moſt* perfect freedom *and the moſt* abſolute neceſſity *are joyned together in a* Marriage, *to which the whole Heavens and Earth, with unutterable joy, ſing eternall* Marriage-Songs. *Where* liberty *and* neceſſity *meet in* one; *while the Will is carried moſt* freely *and moſt* neceſſarily *to its* Object, *which is* goodneſs: *Goodneſs at once becometh the eſſence and election of the Will, for the higheſt* neceſſity *is that of our* natures *and* eſſences. *According to which ground* Logicians *make thoſe* Propoſitions *moſt* neceſſary, *where there is the moſt* eſſential connexion *between the* terms. *In like manner,*

Love

Love *being the* principal act *of the Soul, and carried moſt freely, moſt neceſſarily to goodneſs in its proper and eſſential Image, which is the firſt, the moſt true, the higheſt beauty; Beauty, the beauty of* Goodneſs, *the beauty of* Holineſs, *become at once the* eſſence *and* election *of* Love. *Thus the* Divine Will *and the* Divine Good, *the* Divine Love *and* Divine Beauty, *are made* one, *by the golden knot of the ſame heavenly and eternal* Marriage, *diffuſing themſelves from this marriage-bed in Divine embraces, and unconfined enjoyments, through all things of Time and Eternity, through finiteneſs and infiniteneſs it ſelf.*

Let me add to theſe a third Marriage, *making up the joys and triumphs of the other* two; *between the* Divine Loves, *the* Father, *the* Brother, *the* Bridegroom; *And the* Daughter, *the* Siſter, *the* Bride; *the* Divine *and the* Humane will; *the* Soul *and her* God; *the* Image *and her* Original. *Is any freedom to be compared with this, which takes up the* Image *into the ample glories of its* Original; *which determining and eſpouſing the* Humane will, *the* Divine Love *below, to the* Univerſal, *the* Divine Good, *as its dear* Object, *and delightful* Bridegroom; *taketh it up alſo into one uncontrouled, unlimited Sweetneſs and Liberty, with the* Divine Love, *the* Divine will above.

Yea, now the will *and* love *enjoy a* two-fold, *full and glorious* Liberty, *while* Goodneſs *and* Beauty *are their* Eſſence, *as well as their* Election.

1. *They freely and unconfinedly rove through all the fields of* Goodneſs *and* Beauty *in their greateſt amplitude, in their richeſt and moſt unbounded* Varieties, *as* freely, *as through their own proper* Eſſence *and* Being.

2. *Their* Liberty, *in this unconfined amplitude of all Goodneſs and Beauty, becomes moſt ample and triumphant, while it is free from all fear, danger, ſuſpicion, poſſibility of change to any degree of confinement or conſtraint, by this eſſential Connexion between it ſelf and the higheſt* neceſſity. O good, O beautiful, O bleſſed *Will, which ſits upon the Throne of Eternity, which governeſt us and all things! While in being good, beautiful, bleſſed, with a perfect* Liberty, *thou art ſuch alſo with the higheſt* neceſſity. *Thou art now* as *delightfully*

fully and complacentially; ſo unchangeably, abſolutely, univerſally, ſupreamly, ſoveraignly, eſſentially Good, beautiful and bleſſed in thine whole Nature, Perſon and Duration, in all thy works and ways. O Good, Beautiful, Bleſſed, is that will *alſo, in whom* Liberty *and* Neceſſity *are after the ſame manner* united *by its* Union *with the* Divine will.

2. *Nothing ſeems to preſent the* Divine Face *of* Truth, *and the* whole nature *of things with ſuch* harmonious *and* charming Beauties *to the eye of the mind, as the* determination *of the* will *by its* eſſential *and* univerſal Cauſes, *ſeen in* one view *with the* Divine Love. A ſingle light *ſeen by Mariners reſting upon their Ship, which, as I remember, was of old called by the name of* Helena. *Threatneth a dreadful ſtorm. But* two Twin-Lights, *known by the name of the two Brothers,* Caſtor *and* Pollux, *infuſe a new life into the hearts of the Sea-men, by the ſweet hope of a ſudden and gentle Calm. After the ſame manner, theſe* two, *the* divine Love, *and the* determination *of the* will, *ſhining together, as* twin-lights, *entertain us with a moſt beautiful compoſure, a golden Calm, and Sun-ſhine, a Divine Amity ſpread through the work of God in all the parts of it. But either of theſe alone expoſeth all to ſtormy guſts, flawes, and wracks.*

We read of the Spouſe in the Canticles, *That* the Joynts of her thighs are Jewels, the work of a curious workman. *The* indeterminate *motions of the Will, render the* work of God, *a diſ-joynted piece, expoſing it in its moſt principal parts and motions to an ungoverned* contingency, *without joynts or bands, which may knit them together one to another, and to the whole, as* one piece. *If the* will *with its motions, by a neceſſary connexion in the* Order *of* Cauſes, *be joynted into the* whole, *and compoſe with the reſts of the parts* one entire work, *anſwering to* one entire deſign, *framed in the* heart, *and brought forth by the* hand *of that ſupream and eternal Spirit, which is* love it ſelf; *the* pure, unmixt, entire Spirit of love; *How ſweet? how beautiful? how full of all Divine Charms and Perfections through all the parts of it? What a Princely Daughter and Spouſe, worthy of the great and eternal King muſt we think* this work *to be; which is the compleat and full contrivance of ſo rich and ſo high a*

Love

Love formed in its own Boſom. *In the midſt of all its moſt amiable and delightful treaſures*; which is *the* outward work *of a moſt pure and Almighty Love, wrought entirely from end to end by its own hand, with fingers dropping its own pure incorruptible Myrrh upon every part of it, as it wrought it, forming it for a* compleat Image *of* it ſelf, *and a* continual delight *to* it ſelf? *What* Jewels *now muſt we think all the* Joynts *of the* Thighs *of this Divine Image and Birth? How harmonious the* motions *by theſe* Joynts, *when the joynts and motions are all the* work *of ſo skillful, ſo curious, ſo faithful a Workman, as* Love it ſelf, *the ſupream and eternal Love?*

I humbly acknowledge, that to my weak Underſtanding, a created Will, abſolute *and* arbitrary, determined *in its courſe by no* light *of* Truth, *no* light *or* life *of* good, *ſeemeth to lead my Spirit into a Wilderneſs, where there is no way or guide; or to thruſt me forth without Ballaſt or Rudder, without a Pole-ſtar, or Needle toucht with the loadſtone upon the face of an unknown and ſtormy Sea. What a golden-thread of Harmony guides us through the nature of things? and leads us into all Truth?* (Harmony *being the very* Eſſence *of all* Natures *and all* Truths) *when we underſtand the whole nature of things, from the greateſt to the leaſt parts and motions of it to be determined, and that determination to be the work of the* Divine Love, *the firmeſt band of ſweeteſt Union, the ſweeteſt Life of all beautiful proportion, being only Wiſe, only Powerful, inaſmuch as it is the* higheſt Unity, *containing all* Variety *Originally in it ſelf, ſending it forth from it ſelf, and diffuſing it ſelf through all!*

We are taught in Metaphyſicks, That Being, Truth *and* Goodneſs, *are really* one. *How ſweet a reſt now doth the Spirit, with its Underſtanding, and its Will, find to it ſelf in every* Being, *in every* Truth, *in every* State *or* Motion *of* Being, *in every* form *of* Truth, *When it hath a ſenſe of the* higheſt Love, *which is the ſame with the* higheſt Goodneſs, *deſigning, diſpoſing, working all in all, even all* Conceptions *in all* Underſtandings, *all* Motions, *in every* Will, Humane, Angelical, Divine? *With what a joy and complacency unexpreſſible doth the Will, the Underſtanding, the whole Spirit now lie down to*

reſt

rest every where, as upon a bed of Love, as in the bosom of goodness it self?

Let not any question the close and Divine Contexture of the whole Work in all the parts and conduct of it; by a firm connexion of Causes *and* Effects, *like links in a Chain, from its* first beginning *to its* last end; *because he meeteth with an* Hell, *as well as an* Heaven *in this work of God.* Divine Love *(which transcendently excels in all Wisdom and Prudence, beyond all the highest wits of men, the richest Contrivances of Poets,) knoweth how to joynt an* Hell *into its work, with such Divine Artifice, incomprehensible to Men or Angels, that this also shall be beautiful, with delights in its place, and shall give a sweetness, a lustre to the whole piece. St.* Paul *saith to the Saints,* All things, this World, Life, Death, things present, things to come are yours, you are Christs, and Christ is Gods, *and* God *is* Love. *See a golden* Chain, *see the* Order *of the precious* Links, *see how in a beautiful* circle *the* beginning *is fastned to the* end.

All Philosophy *agreeth in this, that the* last end *is the* first mover. *In* God *then, who is* Love, *the* first *and the* last *links of this Chain* meet. All things, *this* wicked World, Death it self, *even the* second Death *and* Hell, deaths to come, *as well as* deaths present, *are* shining links *in this* golden Chain, *fastened to that superior* Link, *the* Saint, *the* spiritual man; He *is* linkt *by heavenly embraces to* Jesus Christ, Jesus Christ *to* God, *the Father of* Lights, *and the spring of* Loves.

Homer *tells us of a* Chain *fastned to the Throne of* Jupiter, *which reacheth down to the Earth. He speaketh to* Neptune, Minerva, *and the rest of the* Powers *about him, which reign in the Skies, in the Seas, in the Earth, in Hell below.* If ye should all hang with your whole weight upon the end of this Chain, I would at my pleasure draw you all up to my self. *The* Throne *of the most* High *God, is a Throne of* Grace, *of* Love. *Like a* Chain *doth the whole* Nature *of things descend from this Throne, having its* top *fastned to* it. *What-ever the weights may be of the lowermost links of this Chain, yet* that Love *which sits upon the Throne, with a Divine delight, as it lets down the Chain from it self, so draws it up again by the*

the Order of the ſucceſſive Links unto a Divine Ornament, an eternal Joy and Glory to it ſelf. All things of Nature *in its* Beauties, *all things of* Nature *in its* Ruine, Life *and* Death *in all* forms, *are a* Saints, *a* Saint *is* Chriſts, Chriſt *is* Gods.

But, gentle Reader, *this is enough to ſet forth the ſuitableneſs between the* two Subjects *of my* Epiſtle *and my* Book; *the* Divine Love, *and the* Will of Man, *the* Daughter, *and the* Bride *of this* Love, *by its immortal* Birth *and* Eſpouſals, eſſentially, inevitably *determined to its* heavenly Father *and* Bridegroom. *To* this Love *the* only Good, *in all appearances of it, the Will turns it ſelf, as the* Needle *toucht with the* Loadſtone *to the* North-pole. Beautiful *and* bleſſed *is this* Will, *when its own* Bridegroom *ſhines upon it, and attracts it by beams, by ſweet glimpſes of it ſelf, ſpread through all things, more* clear, *or more* obſcure, *but* true. *Then do her* beauty *and* bleſſedneſs *both change into* deformity *and* miſery, *when by belliſh enchantments ſhe is deluded, and drawn into the embraces of a wrinkled* Witch, *or a* Spirit, *from the* darkneſs *below*, transformed into the likeneſs of her heavenly Love.

There are now a few things only remaining, of which I would briefly give thee ſome accompt.

1. *Perſons engaged on both ſides in this queſtion, which is the ground of my Treatiſe, are highly honoured by me, and truly dear to me in an high degree.* A natural Underſtanding, Ingenuity, Integrity, Learning, Wiſdom, Knowledge, *an* heavenly mind, *ſet a great price and luſtre upon them. The* ends *at which theſe perſons on both parts profeſs to aim, are truly* Spiritual *and* Divine. *It is the deſign of* one *part to heighten the Grace of God by its* freedom *and* peculiarity. *Of the* other, *to enlarge the Glory of this Grace by its* extent *and* amplitude. One *admires and adores the* abſoluteneſs, *the* ſoveraignty *of God, the* other *his* goodneſs. *On* one *ſide is an holy jealouſy, for the* Unity *and the* Beauty *of the Divine Nature, leſt God ſhould be imagined like the* natural day *in the Creation, made up of* two Contraries, *co-ordinate and equally predominate, as* Day *and* Night, Love *and* Wrath, *a ground of* Holineſs, *and a ground of*

Sin. *The* others *are equally jealous of the ſame* Unity *and* Beauty *of the* Divine Nature, *leſt the* eternal Power, *and ſo the* Godhead *ſhould be divided between the* Creator *and the* Creature; *leaſt in effect* two Gods *ſhould be ſet up, like thoſe of the* Manichees, *a Fountain of* Good, *and a Fountain of* Evil; *leſt the* Divine Glory *ſhould be darkned in its work, and the* Harmony *broken, in which the Divine* Unity *and* Beauty *moſt ſweetly ſhine, by taking away in any part of the work the* fix'd ſubordination *of* Cauſes *and* Effects.

O what Joy and Glory would crown the Earth, and the Church of God on Earth, if thoſe Divine Perſons who have fix'd to themſelves ends ſo Divine, inſtead of oppoſing each other in their way, perhaps ſometimes miſtaken to thoſe ends, would unite their Divine Will and Forces mutually to advance the ends each of other? St. Paul *ſaith*, If the falling away of the *Jews* be the bringing in of the *Gentiles*; what ſhall the return be, but life from the dead? *If the dividings, the diſputes of theſe Parties have brought much light to the Church, what will the reconciling and uniting of their* glorious ends, *and their* Spirits *in the glory of thoſe* ends *be, but as a* Marriage-day *ſhining from on high, which ſhall fill the Angels themſelves with a new joy? The day will come, when men ſhall ſay,* Bleſſed is he who comes in the Name of the Lord, *Who reconcileth the* freedom *and* peculiarity *of the* Grace *of God, unto a full* amplitude *and* extent, *ſo raiſing its* ſweetneſs *to a perfect heighth; who ſhall bring into mutual embraces the* ſoveraignty *or* abſoluteneſs *of* God, *and his* goodneſs, *that the* ſoveraignty, *the* abſoluteneſs, *may be* ſoveraignly *and* abſolutely good, *that the* goodneſs *alone may be* abſolute *and* ſoveraign; *who through the whole compaſs of the* Divine Nature, *and the* works *of* God, *ſhall diſcover to the eyes of men in the evidence of a Divine Light, the* Unity, *the* Beauty *of the* Godhead *in their cleareſt* Purity, *their higheſt* Perfection; *ſpringing and ſhining through* all, *making* all, *in the whole*, one entire piece, pure *and* pleaſant, perfect *in the* Beauties of Holineſs.

The

The Rules which I have desired to govern my self by in this Discourse, are these, Right Reason, *the universally acknowledged* Principles *of all sober* Philosophy *and sound* Divinity, *the* Analogy of Faith, *the* Letter *of the* Scriptures, *the* Spirit *of* Christ, *in the* Head *of the Church* Christ *himself, in the* Scriptures, *in the* Church, *in the* Spirits, *and* experiences *of* each Saint. *As* all *these answer* each other *in a mutual* Harmony, *like the several strings upon a well-tuned Lute: So shall I ever (as I humbly believe) take it for granted, That what-ever jars upon* any *of these strings, is also out of tune to* all *the rest. That what-ever is not conformable to any* one *of these Rules, crosseth them* all. *If any thing of this kind shall have faln from me, I do here humbly repent of it, and recant it. I humbly desire all those, who shall stoop to read what I have written, to believe that no Gift can be so acceptable to me, as the displacing of any* Errour *or* Falshood *in my Mind, with the gentle hand of Love, by bringing in the* Truth *which it hath* counterfeited *and* vailed. *If any Errour have seemed sweet, beautiful, or desirable to me, in any kind. I humbly undertake to have a confident assurance of this, That the Truth it self shining forth, will bring along with it far more transcendent Sweetnesses, Beauties, Agreeablenesses and Satisfactions to all my Desires, excelling it in all the impressions of a Divine Pleasantness, Power and Profit, as the* true Sun *doth a* Parelius, *or a* counterfeit Image *of the* Sun *in a* Cloud.

If any shall undertake to answer this Discourse with reviling and reproachful Language, I shall endeavour to imitate the example of the Marquess de Rente, *fixed with much dearness and esteem upon my heart. He came to a City, filled with Reproaches cast upon him.* I (*saith he*) spake not one word to clear my self, I received gladly the Humiliation.

Now, gentle Reader, *I will seal up my* Epistle *to thee with that golden Sentence of St.* Paul, Let all your things be done to all in Charity, *or* in Divine Love.

Let me add this one ſhort Direction, as a gloſs upon it, bear always clearly, and deeply engraven upon thy Soul, theſe and the like Precepts, Love all Men, Honour all men. Love your Enemies, Love another as thy ſelf.

Study to know God, as he is the Pattern, *and the* Perfection *of the* Divine Perfection *included in theſe* Precepts; Be you perfect, *ſaith Jeſus Chriſt,* as your heavenly Father is perfect. *So he ſetteth before his Diſciples the* rich ground, *out of which theſe Precepts Spring, as Plants of* Paradiſe.

Study the Reaſon *and the* Equity *of theſe* Precepts. The Precepts of God are true, *ſaith* David, and righteous altogether. *Every* Divine Precept *is founded in a* Divine Truth. *The only* reaſon *of* Love, *is* lovelineſs. *Thus ſhalt thou be every where led into a* Paradiſe, *and into* Heaven, *while thou ſhalt now underſtand that* God *is* Love, *a* Godhead *of* Love; *That while thou* liveſt and moveſt, and haſt thy Being in God; thou liveſt, *and* moveſt, *and* haſt thy Being in Love it ſelf; *That while* God works all in all, fills all in all, all within thee, all without thee, *is a* work *of* Love, *is* full *of* Love.

Thus theſe Precepts, *in the* reaſon *of them, which will ſhine out upon thee more and more, as thou groweſt in the* practice *of them, ſhall be an* anointing *upon thine eyes, by virtue of which thou ſhalt ſee* in all things, every where, which way ſoever thou turneſt thy ſelf, a Divine Lovelineſs *preſenting it ſelf to thee, continually entertaining, enflaming thine heart with a* Divine Love, *crowning thy thoughts with a* Divine Peace *and* Joy.

Gentle Reader, *There were in the* Temple *Veſſels made of* Wood, *but theſe were over-laid with pure and maſſy* Gold. *This* Treatiſe *is no* Temple, *thou wilt certainly meet with many things of* wood, *and perhaps of the loweſt ſort of wood, worthleſs, the ſubject of Frailty and Corruption. Let it be thy part and glory to over-lay it with the* Gold *of the* Temple above, Divine Love, which covereth all Sin. *So my humble Prayer is, That thou mayeſt be together with my ſelf, yea, ſo ſhall we both be, if we abide in the* Divine Love, Prieſts, *conſecrated by an* heavenly

heavenly Blood, *and an* heavenly Unction, *to* minister *to the* God *of all* Loving-kindneſſes, *by day and by night, in the* Temple of Love. *Here now* death *is no more, here from our* Death-beds, *as from the* golden Altar, *like the* ſweet *and* coſtly Incenſe, *we ſhall aſcend in a* pure *and* glorious flame *of* heavenly Love, *kindled from the* Face *and* Heart *of* God above, *unto the* Throne of God, *the* Throne of Grace *and* Love, *to be ever in the* circuit *of that* Throne, *where the* eternal Spirit, *like a* Rain-bow, *ſhall encompaſs us round, as the* ſeal *and* band *of* eternal Love *ſhining with* all, innumerable beauties *and pleaſantneſſes, ever full, ever freſh and flouriſhing.*

Perhaps ſome one will ſay, Who is this that thus preacheth Love to the World? Is he himſelf a Dove waſht in Milk? *Far is he from pretending to the praiſe and perfections of that Spirit, the Bride of the heavenly Bridegroom, which ſitteth in the Garden of Divine Purities, Sweetneſſes and Light, making her Beloved, and his Companions to* hear her Voice, *while they return their eſteem, affections, and admiration in Songs, ſaying to her,* Thy Voice is pleaſant, thy Face, thy Perſon is lovely. *No, the only Character here is that of* a Voice in the Wilderneſs, *a Wilderneſs of many Deformities and Diſtractions* within, *as well as* without, Crying, Prepare ye the way of Divine Love, make ſtreight paths for it, *by* bringing down every Mountain *of* Vanity *and* Pride, *by* filling up *the* Vallies *of* low, dejected, loſt, diſpairing Spirits. *He who thus cries to you too frequently, too deeply, hath* pierc'd *the ſide of this* Love; *yet ſtill from the* wounded heart, *through the wounds,* water *and* blood *flow to waſh off the ſtains of this blood* upon him, *and by this* blood, *as a* Balſom, *as a* Cordial, *as a* Spring of Life, *all at once to* heal *his Wounds, to* infuſe *new vigour and joy into his Spirits, to* renew *life in his heart, even out of* Death it ſelf *unto* Immortality. *This is the* Innocency *and* Wiſdome *which maketh them* bleſſed, *who aſpire to it; who, as often as they fail in their duty of loving* every other perſon *as* themſelves, *are ſenſible of the* guilt *of breaking the*

whole

whole Law, *which is ſummed up in theſe* two great Commandments, *and maketh them* inſeparable *as the* ſubſtance, *and the* ſhadow *in the* Sun-ſhine, *or as the* Fountain *and the* ſtream, *the* Sun *and the* ſimilitude *of the Sun, in the light ſurrounding it.*

To love God, with all our ſelves, *and*
To love our Neighbour, as our ſelves.

A Diſcourſe

A

DISCOURSE

OF THE

Freedome of the Will.

The FIRST PART.

CONTAINING

The Definition of the Free-will *in queſtion, and the* Arguments *oppoſed to it.*

Libertas eſt facultas ejus quod cuiq; facere libet (*ut* Romani *definiunt*) ſaith *Grotius* upon *Geneſis*. This is *liberty* to do that which we *like* to do. *Liking* is from *likeneſs*. *Nihil eſt, quod ad ſe rem ullam tam alliciat, tam attrahat, quàm ad amicitiam ſimilitudo* (ſaith *Cicero*.) *Nothing ſo allures, and ſo attracts, as ſimilitude and likeneſs doth to liking and to love.* *Liking* then is founded in the *nature* and *harmony* of each *eſſence*. Every thing *moves*, and *reſts freely*, at *liberty*, when it *moves* and *reſts* according to its *own nature*, according to the *harmony* of its own *eſſence*.

Zeno defines *liberty* to be ἐξουσία τῆς αὐτοπραγίας, *a power of ſelf-acting*. The *Philoſopher* defines *nature to be the principle of motion and reſt there, where it is* καθ' αὐτὸ, *and not* κατὰ συμβεβηκὸς, *by it ſelf, and not by accident*. Our *nature* is our *true-ſelf*. Then have we the power of *ſelf-acting*, when we *move* and *reſt* according to our *own natures*, being acted in them by our own *natural* and *eſſential Principles*.

We meet with this *Rule* often in *Aquinas*, *Unumquodq; operatur prout eſt*; *Every thing acts as it is*. The *being* or *nature* of each thing is the *Root*, and the *Rule* of its *operation*.

By theſe things which I have ſpoken, two *marks* preſent themſelves to us, to guide us in our judgment of *liberty*.

1. *Liberty* is a *relation* or *harmony* between the *essence* or *nature* of each thing, and its *operations*.

2. According to the *Orders* and *Degrees* of *Being*, are the *Orders* and *Degrees* of *Liberty*.

According to these two Marks, we shall find a two-fold *measure* of *Liberty*:

1. The *Principle*.
2. The *Sphere* of *Activity*.

I shall then upon this ground distinguish *liberty* into a four-fold Order:

1. The *freedome* of the *Elements* and *Cœlestial Bodies*.
2. The *freedome* of *Plants*.
3. The *freedome* of *bruit* Creatures.
4. The *freedome* of *intellectual* Agents.

1. The *freedome* of the *Elements* and *Cœlestial Bodies* consisteth in *that motion* and *rest*, which is generally esteemed and stiled *simply natural*. The *principle* of their motion and rest, is *nature* guiding their *motions* and *rests*, in the *figure* of *Divine motions* and *rests* (their *invisible Patterns* and *Originals*,) either by way of *instinct*, or by the *assistance* of *intelligences*, (as the *Peripateticks* Schools assert) or *informed* by *Intellectual*, *Angelical*, *Divine Souls*, (as the *Academy* teacheth.)

The *sphere* of their motion and rest is their *own* proper *place*, *Adæquate* to their *Dimensions*. They move and rest *naturally within* themselves. This is their *liberty*. Such also is their *liberty* in their *parts* and *mixtures*, which also being by violence carried *out of* their proper places, naturally tend *to them* by a *simple* motion in a *strait line*.

This is the first *Order* in the *liberty* of things, a *liberty from outward force* or *constraint*, with a *confinement* to a *single* simple *motion* and *rest*, at least in their *material* and *corporeal* part.

Thus the *Peripateticks* make the *spheres* of the *Elements* the first and *lowest order* of *Corporeal substances* and compleat being, confining them to *Forms meerly natural*, and in a manner allowing them only single and simple *local motion*. After the same manner also they circumscribe the *Cœlestial Spheres*, giving them only this two-fold *preheminence*,

1. One of a *fifth essence*, compounded of a distinct *matter* and *form*.

2. The other of *assisting forms*, or *intelligences* moving them.

With these their grounds agreeth the *Ptolemaiical System*. But (as before I toucht) the *ancient Academy* sets these *spheres* of the *world* in a *higher* rank, attributing to them, Ψυχὰς, νοὰς θεότητας, making them *rational Beings*, *Angels*, *Gods*. *Copernicus* also sets them at *liberty*, altering the whole design of their *local motions*, and inlarging them to a greater *variety*.

2. In the second place, is the *liberty* of *Plants*, which is a *vital liberty*. The *principle* of their *motion* and *rest*, is *animate*, a *vegetative Soul*, which hath in it self a *variety* of *formal Acts* or *Virtues*, according

according to which it formeth to it ſelf an *Organical body*, compoſed of *differing parts*, framed to be proper *Inſtruments* for the *diverſity* of theſe *vital Acts*. In like manner doth this *ſoul* of the *plant* put forth it ſelf into *diverſity* of *motions* in its proper *body*; yet are all theſe motions confined to the *body* of the *plant* it ſelf, or to a very *narrow ſphere* round about it.

The *plant* alſo it ſelf is *fixt* by its *root* in one place, and immoveable there: The *Ratio ſeminalis*, the *ſeminal harmony*, which is the *eſſential form*, and the *proper ſoul* of the *plant* (as it is a *vegetative ſoul*) gives meaſure both to the *principle* of *motion* in the *plant*, and to the *ſphere* or *compaſs* of its *motion*, being thus the *ground* and *bound* of this *vital liberty*.

This *ſeminal harmony* is the contracted and *fainter off-ſpring* of the *imaginative form*, as thoſe are *freer*, *clearer*, *livelier Births* and *Images* of *rational forms*, which are the *living pictures* of the *intellectual* and *eſſential Ideas*;

either { In ſuperiour *Souls*, or / In ſuperiour *parts* of the *ſame Soul*.

Theſe *intellectual Ideas* or *eſſences*, are alſo *rich* and ample *ſtreams* of *light* and *life*, flowing from their *Divine Unities* and ſprings in the *ſupream* eternal *Unity*, the firſt *ſeat* and *head* of all *liberty*.

3. The *liberty* of *bruit Creatures* hath the *third place*; this is the *liberty* of *ſenſe*. The *principle* of this *liberty*, is the *ſenſitive ſoul*, which hath its chief *ſeat* in the *imagination*. Here is the *amplitude* of its Kingdom, and the power of its *Rule*. This being immediately ſubordinate to the *rational intellectual* power, is that *Sea* whence all the *ſprings* and *ſtreams* of the inferior and *outward ſenſes* (as of the *local* motions) go forth, and into which they again flow with all their force and efficacy. Here they are *united*, here they have their various *mixtures*, here they have their greateſt *amplitude* and *heightning*. The motions here are no more *fixed* in one place, nor confined to the compaſs of their own proper Subject, but enlarge themſelves after their ſeveral manner, according to the amplitude of the *object* of *ſenſe*, which is the whole *Corporeal world*.

There are indeed divers *ranks* of *ſenſitive Creatures*, which have divers *degrees* of *liberty*.

1. Some are *confined* to *particular* Elements.

2. Others have the *liberty* of *diſtinct* Elements.

All that are *perfect* in the order of *ſenſitive* being, agree in this; that they have the *liberty* of *progreſſive motion*, of *motion from place to place*, variouſly, according to the *variety* of their *appetites*, governed by the *ample light* of their *imaginations*.

This *chiefeſt freedom* of *ſenſe* is placed in the *imagination*, this being the *firſt* and *higheſt* faculty of the *ſenſitive Soul*, where it is in its *perfection*, is *as* ample as the *univerſal object* of *ſenſe*, the *whole Corporeal world*. Some *Philoſophers* teach us, That the imagination is the *immediate former* of this *univerſal Image*, which comprehends

all corporeity, the *viſible Heavens* and *Earth*, in it ſelf. Others, that it hath a *commanding power* upon this *univerſal Image*, and all the *parts* of it, having the *force* of all *magick* in its ſelf, to alter the *motions* of the *heavenly bodies*, and the *Conſtitutions* of the *Elements*. This is more univerſally underſtood, that it not only takes in and *enjoys* the *ſenſitive forms* of all the *objects* of *ſenſe*, *uniting* and *varying* them according to its own pleaſure, but alſo that it *eſpouſeth* in it ſelf the *ſpiritual* and *corporeal world* to each other, receiving the *impreſſions*, the *ſimilitudes*, the *illapſes* of the *inviſible Glories* as the *Originals* into their *ſenſitive Image*, and *heightning* the *ſenſitive Image* to a greatneſs and glory *above* it ſelf by this communion with its *inviſible patterns*.

The *ſenſitive appetite* hath an inſeparable *conjunction* with and conformity to the *imagination*. They *mutually* influence, excite, and govern each other. They have both *objects* of *equal* extent. The *good* of the *ſenſitive being* (which is the *object* of its *appetite*) is not only the *preſervation* of its *own being*, but its *pleaſure* and proper happineſs in the *fruition* of the *ſenſitive forms* of things, which fruition is compleated in the *imagination*.

4. The *liberty* of *intellectual* beings, is the *utmoſt* point of *liberty*, comprehending in the general nature of it, God as the *Original*, and *Angels* and *Men* as the immediate, immortal, *cleareſt*, compleateſt *Copies* of that *Original*. This is properly the *liberty* of *Spirits*, of the *Father* of *Spirits*, and of the *Sons* of the *eternal* Spirit. The *ground* of this *liberty* is the *Divine eſſence*, and the Divine *Image* of that eſſence. The *ſphere* or *compaſs* of this *liberty* is *being it ſelf* in its greateſt *extent*, in its *firſt*, higheſt, and moſt *univerſal form* with all its unbounded *ſelf-bounding varieties*, and in its *deſcent* into all forms of things, *figuring* or ſhadowing it ſelf upon them, *filling* them with it ſelf.

Thus the *Schools* teach us, That *ens quà ens, eſt objectum intellectus*. Being it ſelf in all its fulneſſes and forms under the *formality* of *truth* (that is, in its own moſt *proper*, *formal*, and *eſſential Image*, which is *beauty* it ſelf) the *beauty* of *truth*; the truth of beauty in all its riches and varieties) is the proper *object* of the underſtanding, adæquately ſuited to it, its *entertainment*, its *food* and *feaſt*, its *light* and *life* which actuates it, its perfection which *determines* it and compleats it in its proper *form* and *eſſence*. It is an acknowledged *Maxim*, *That good is the object of the will*. All things deſire *good*. *Good* is the *object* of every *appetite*, *natural*; *and ſenſitive* alſo. But theſe are *particular goods*, proper to thoſe *particular Orders* of *Being*; the mark to which the *rational appetite* directs it ſelf (the *Firmament*, in the face of which this *Dove* with its wide-ſpread-wings flyes) is the *Heaven* of the *firſt* and *univerſal Good*, as it comprehends within its embraces all inferiour goods.

Thus the *Will* hath the *freedome* of *all good* before it, a freedome for all good in its ſelf, an *eſſential* ſuitableneſs, inclination, and capacity to good, *abſolutely* as good. The *ſoul* of man hath a *three-fold liberty*, the *liberty* of its *Eſſence*, *Underſtanding*, and *Will*.

1. The

1. The *liberty* of its *Eſſence*, is the *fulneſs* of *Being*, All *Being* in the higheſt, *ampleſt*, and moſt ſubſtantial *Image*, next to the *Original* it ſelf, the *Divine* Eſſence. For it is the *immediate birth* of the Supream *Original*, its *darling* and beſt beloved *Child*, although it be the *younger Brother* to thoſe *Sons* of *God*, the *Angels*; yet is it as *Iſaac* to *Iſmael*, and *Jacob* to *Eſau*, their *Lord*, the *Heir* of all; the *Nurſling* of the *Angels*, while it is in its *minority*, for whom they are *made* to be *miniſtring Spirits* to it. So *hath* the *ſoul* of man (as an intellectual Spirit) *all* things in its *own eſſence*, within it ſelf, the ſupream and eternal Being in its faireſt and fulleſt Image *beneath it ſelf*, all inferior Beings, *fairer* and *fuller* then they are *in themſelves*; as the Face in the *Glaſſe* excels a *Picture*, or as a *Statue* exactly framed in *Gold* or Marble excels the *ſhadow* caſt from that Statue.

2. The Soul, or intellectual Spirit, hath a liberty of *underſtanding*. Here it is a *clear* and *ſpacious light*, the immediate luſtre and outſhining of the *Supream* Light *unconfined*; like to that, as the cleareſt and compleateſt Copy of it, next to it ſelf. In this Light it freely contemplateth *all forms* of things *above* it, *beneath* it, of the *ſame* order with it; all are preſent before it, it comprehends them all within its own *circle*. In the *ſame* Image of it ſelf, in which it contemplateth *it ſelf*, it freely and unconfinedly rangeth in the midſt of *them*; taking in their various beauties *diſtinctly*, and all their beauties (with their moſt delightful proportions and harmonies) *united* in one: at its pleaſure, freely doth it *put on* all theſe beautiful forms, the truths and eſſences of all things, being *made* all things in their trueſt and conpleateſt beauties, both diſtinctly and unitedly. So it *appears* to it ſelf in the ſweetneſs, beauty, reality, truth of *each* form, each figure of the Divine truth and beauty apart. So it appears to it ſelf in the unconfined ſweetneſs, beauty, majeſty of the forms, the truths of all things *united* in one. This, with unexpreſſible delights it *looketh upon* as its own proper and compleat *Image*; in *this* it beholdeth all *ſcenes* of things *at once* within it ſelf, it ſeeth it ſelf in *all perſons*, and *ſhapes* with the beautiful *dreſſes* of Divine truths, acting all parts in the moſt beautiful *harmony* with the *Divine* truth it ſelf in its eternal *Original*. In *all* it enjoyeth *within* it ſelf the truth of *reality*, of *diſtinction*, of *unity*, as in the *higheſt* Copy; and the *life*-picture of the *ſupream* life it ſelf, far above all *other* Copies.

This *Ariſtotle* expreſſeth to us, when he teacheth us this Leſſon, ὁ νὸς πάντα γίνεται, *The underſtanding is made all things.* This alſo we learn from him, and his Followers, That the underſtanding alone doth *touch*, take in, embrace the *eſſences* of things, while all that preſents it ſelf *below* the underſtanding to the *ſenſes*, is only a various combination of *accidents* and ſhadows. So alſo we learn from *Plato*'s School, That ὁ νὸς, the Underſtanding, is the *Son of God*, the *Word* of God, the firſt and moſt *ſubſtantial* expreſſion of the Divine *Unity*, with all its incomprehenſible fulneſs, *next* to the Divine *Unity* it ſelf. This is in that School the only *Seat* of the *Eſſences*, and the eſſential truths of all things. *Beneath* it, in the diſcourſes of *reaſon*, are

are the *forms* of theſe Eſſences, as lively *Pictures without*; in the *ſenſes* the *ſhadows* only. Agreeable to this alſo doth the ſenſe of the *ſacred* Scriptures ſeem to be, which maketh man that *ſimilitude* and *Image*, in which *God* with all his holy *Angels*, in *all* created *forms* of things, *unite*, *center*, and *terminate*, as the *end* and perfection of all. Upon this ground is the *ſecond Perſon* of the *Trinity*, the *Godhead* in its *eſſential Image*, as the moſt *adæquate* Image of it ſelf, moſt *anſwering*, and moſt ſuited to *it ſelf*, and ſo *fitteſt* for the moſt perfect *Union* with it ſelf, as of the proper and moſt immediate *Image* with its own proper *Idea*.

3. The liberty of the *Will* is *equal* to, and *ariſeth* from this liberty of the *Underſtanding*. The Underſtanding, as the *eye* of the Soul, firſt *feaſteth* upon the beauties preſented to it in the *truths* of things, and ſo *inviteth* the *will* as the *mouth* of the Spirit, to taſt the ſweetneſs and goodneſs of them. The *good* of all theſe forms and eſſential truths, is that which St. *Peter* calls *the ſincere milk of the living Word*. It is peculiarly the *Divinity*, that of the *Original* and *Supream Unity*, which is in them. The *nature* of *good* is defined by a *ſutableneſs* or *agreeableneſs*. This hath its *root* in an *unity*. All things that agree, agree *in aliquo tertio*. The *agreement* of things, is their *meeting* in an *unity*. The *Soul* in its *eſſence* is the moſt *complete* and immediate *Image* of the Divine *Unity*, in which all *varieties* of things lie *virtually* and eminently, as in their firſt ſpring. The *underſtanding*, and all forms or *truths* of things in the underſtanding, are the *effulgency* of this Divine *Unity*, with all its *varieties* contained in it, as they ſhine forth in the eſſence of the Soul, and ſo become the *reflexions* of *it ſelf* upon *it ſelf*, and as the higheſt *figure* of the eternal Son of God, the brightneſs of its own glory to it ſelf. Thus the *eſſence* of the Soul, and the *eſſential Images* of all truths of things, according to their Divine beauties in the Soul, have an eſſential *ſutableneſs* and *agreeableneſs* to each other; from that *two-fold* unity, their unity in their *Original*, their unity in their own *proper form*, as it is the Image of that Original. The eſſential *inclination* of the Soul to theſe forms of *Being*, and Images of the Divinity (and to the *Divinity* it ſelf in theſe Images) preſented to the Soul by their eſſential truths in their underſtanding, is that power which we call the *Will*. The *ſutableneſs* and *agreeableneſs* of theſe forms of things to the Will: The τὸ συμφωνὸν (and ſo more principally the *Divine Unity* in them, the *root* and *life* of this agreeableneſs) is the *good*, which is the *Object* of this *inclination*, the *Will* of the *intellectual Spirit*.

Love is defined the *union* of the *Lover*, and the *Beloved*. The *will*, as it is an eſſential *inclination* to its *Object*; the *good* (*ſhining* forth in its proper *Image*, and beautiful *forms* of *truth* in the underſtanding) is *love it ſelf*, the *eſſential* love of the Soul. The *Soul* in this *eſſential* power, which we call the *Will*, is the *Lover*. This is that which *Plotinus* ſeemeth to mean, when diſcourſing of the Soul, he ſaith, *That every Soul comes forth with a* Cupid, *or love proper to it, and inſeparable from it*. It is commonly known, that the Soul is repreſented by *Venus* (the Queen of Beauty, and the Mother of Love) the

The ſame in the Arg. of Kleg.

the Daughter of *Jupiter*, of *Jehovah*. As the *intellectual* Soul is the *Venus*, ſo is this eſſential *inclination* of the Soul to good (which is its *will*) the *Cupid* or Love born of it, and born with it, inſeparable from it.

As is the intellectual Spirit, ſo is its Will or Love; the higheſt and lovelieſt *Image* of the *firſt* Spirit, and the firſt *Love*: ſo hath it in it, *next* to the Divine Love, the higheſt, the moſt *potent*, the moſt univerſal force of *inclination*, and love to the *higheſt* and moſt univerſal *good*. The *Beloved*, or the Object of this Love and this Lover, the intellectual Soul and the Intellectual Will, is the higheſt and *moſt univerſal good*, as it preſenteth it ſelf in its higheſt luſtre, in its richeſt, ampleſt, moſt unlimited variety of beauties in the Underſtanding. This *good* being an *agreeableneſs* to the Will, and ſo meeting with a *mutual* and anſwerable agreeableneſs in the Will to it ſelf, preſenteth it ſelf thus by the Underſtanding in theſe forms of truth, (which is the Divineſt beauty,) as a *lover* and a *beloved* both to the Will, that they may be equally and mutually happy, by equal, by mutual embraces and fruition.

This is the liberty of the Will conſiſting in *two* parts, mutually anſwering each other. The firſt is the *vigour* and *amplitude* of the *principle*, the inclination or love carrying the Soul to, rendring it capable of, good in its abſolute and univerſal form. The ſecond is the *vigor* and *amplitude* of its *Object*, which is the *higheſt good*, the *Divinity* of *good* it ſelf, preſenting it ſelf in its abſolute, univerſal, or intire truth, beauty, and eſſential form, preſenting it ſelf in *all varieties* of diſtinct truths, beauties, and forms, as they are repreſented in their higheſt, completeſt Image, next to the Original it ſelf in the Underſtanding. Here is the *Will*, like a *Bee* in a Garden, or flouriſhing Field, or rather in an heavenly Paradiſe, flying at liberty over all forms of truth and beauty, as the Flowers and Plants in this Paradiſe, reſting at pleaſure upon every one of them, ſucking the ſweetneſs, the virtue, the good, the unexpreſſibleneſs of the *Divinity*, and the Divine *Unity* from them, as the *Honey* which is its Divine Feaſt, Nouriſhment, Life, and Treaſure.

This is the *liberty* of the *Soul*, of the *Underſtanding*, of the *Will*, in its proper Nature, and primitive State. This is the *liberty* which it ſtill enjoys inſeparable from its *eſſence*, under the *fall it ſelf*, ſo far as by the promiſed Seed putting forth it ſelf in the moment of the Fall, the eſſence of the *intellectual Spirit* is renewed and maintained univerſally by *common Grace*, in the midſt of the *ruines* of the *Fall*. I have this one thing only to add, under this fourth Head, (the *Liberty* of *intellectual Spirits*,) that, as God is the *Original* Spirit, as *Angels* and intellectual *Souls* are *Image-Spirits*; ſo is the liberty of the Divine Eſſence, the *Original* liberty, and the liberty of all other intellectual Spirits, Humane or Angelical, is the *Birth*, and ſo the *Image* of that *liberty*.

Having thus paſſed through the ſeveral *degrees* of *liberty*, in the ſeveral *Orders* of *Being*, we come now more particularly and diſtinctly to ſtate the queſtion concerning the Liberty of the Will, which is the ſubject of our preſent Diſcourſe. There

There is a *two-fold liberty of the Will.*

1. One by all acknowledged *inſeparable* from the *Will*, in all States and acts.

2. The other hath been through all Ages, Religions, and Philoſophyes, the ground of many learned, eloquent, deep Diſcourſes and Diſputes between perſons eminent in all kind.

1. The firſt uncontroverted *liberty* of the *Will*, is that which is built upon the grounds already laid. It conſiſteth in two glorious preheminencies:

1. The liberty of acting from an *internal*, eſſential, univerſal Principle of *inclination* or love, which is confined or reſtrained in its nature and power by no particular differences; which is by nothing determined in its actings, except only as it determines *it ſelf* by the Laws of its own univerſal *nature*, in which it bears the immediate and moſt *expreſs* figure of the Divine *Nature*, and ſo of the Divine *freedome* or liberty.

2. This Principle hath for the *ſphere* and compaſs of its *activity*, the abſolute and *univerſal good* in the entire freedome of his *unconfined* form or Eſſence, in all the varieties of its *deſcents* and *aſcents*, its *diviſions* and *compoſitions*. The *Will* of the Intellectual Spirit is free here in the chaſe and purſuit of all *good*, unconfined to any particular form of good, determined by it ſelf alone, and its own internal eſſential motions, to the choice and embraces of every good.

2. The ſecond liberty of the Will, which hath ſo different aſpects to the differing underſtanding of excellent perſons (for the moſt part, in all places and times) is generally known by theſe terms of *Libertas contradictionis, & libertas contrarietatis*; *Liberty of contradiction and of contrariety.* Suppoſe an intellectual Spirit, in the moment immediately preceding its Action, *poſitis omnibus requiſitis ad agendum*, now ready for action, in the conſtitution and concurrence of all circumſtances eſſential, accidental, from above, from below, from the firſt univerſal cauſe, from all ſecond and particular cauſes, from within, from without, in reſpect to any Eſſence, Power, and Operation, in reſpect to any thing in any potentiality or act: The Will of this intellectual Spirit without any change in any circumſtance, in any degree, may *act*, or *not act*, which is the *liberty* of *contradiction*; may act either in *this way*, or in the way *directly contrary* to it, which is the *liberty* of *contrariety.*

This is alſo expreſſed by a *liberty* or *power* in the *Will* to determine it ſelf in the *moment* of *acting* by its act, without any *predetermination* in the *Will* it ſelf, in the power of acting, in its proper *Eſſence*, and the *laws* of its own Nature, in the *connexion* of *cauſes*, or in the *firſt*, and *univerſal Cauſe.*

The *method* of my treating upon this *Queſtion*, ſhall be,

1. An humble propoſal of thoſe *Arguments*, which ſeem to fight againſt this *liberty.*

2. To ſtate and examine the *Arguments* brought to eſtabliſh this *liberty*, with all the clearneſs and candour that I am capable of.

To theſe alſo I ſhall annex thoſe *anſwers*, which may appear proper to give any ſatisfaction to thoſe *Arguments*. Theſe

Theſe two ſorts of *Arguments* I ſhall digeſt into ſo many *Books*.

1. The *firſt Book* ſhall contain the firſt ſort of *Arguments* oppoſed to this *liberty* in *queſtion*, divided according to theſe *five Heads*, from which they are drawn,

1. The *Divine Nature*.
2. The *Nature of the Creature*.
3. The *Mediation of Chriſt*.
4. The *Soul intellectual with its Will*.
5. The *proper form and eſſence of liberty*.

1. Head of Arguments.

The firſt *Head of Arguments* is the *Divine Nature*.
From this Head we ſhall draw *ſeven Arguments*.

1. Argument.

The *firſt Argument*, from the *Divine Nature*, is the *Being* of God. God is *Being it ſelf* in its *ſimplicity* and *abſoluteneſs*, the firſt, the ſupreme, the univerſal *Being*. This is his *Name* by which he makes Himſelf known to *Moſes*, *I A M*; *Being it ſelf* in its abſoluteneſs, undivided, unreſtrained, unconfined, unallayed by any differences of mixtures; *Being it ſelf* at the utmoſt heighth of all Eminencies and Tranſcendencies; *Being it ſelf* in its fulneſs, in its greateſt Amplitude and Majeſty; *Being it ſelf* in its Truth, in its ſubſtance; the only *true Being*, the *univerſal Being*, comprehending the excellencies of *all Beings*, heighthned to a *tranſcendency above* all *Being* and all Excellency, all *Being in one*, all *Being complete* in *one* complete *Perſon*, which is a perfect *number* of Perſons, Three Perſons in One; that it may entertain and enjoy it ſelf in a perfect immortal *Circle* of all Being and bleſſedneſs. This is God, this is his *Name*, *I A M*.

His Name *Jah* imports the ſame ſenſe, *Being it ſelf*: His Name *Jehovah* expreſſeth the ſame thing, the *univerſal Being*; All *Beings paſt*, *preſent*, and *to come*, with all their diſtinctions and differences, *in one*.

Every thing that *I S* beareth written upon it this *Name* of God, *I A M*. All things that *be* declare a *Being*: While all things agree in this, *That they be*, they demonſtrate an *univerſal* Being. *Being*, as it is divided and *reſtrained* by particular Differences (in all things particular and different one from another) by being leſſened, *contracted*, and obſcured, is *imperfect*. Nothing that is imperfect can ſubſiſt, exiſt *of it ſelf*, or by it ſelf; for ſo far as it is imperfect it *is not*. Imperfection is ſo far a *privation* or negation of Being. *Before* then that which is *imperfect*, is that which is *perfect*, from which and by which that which is imperfect exiſteth. Thus *Socrates* in *Plato*, from the beauties of ſenſe *ſcattered* and divided among divers beautiful Subjects or Perſons, leads us to all the beauties of ſenſe *united* in one Perſon compleatly beautiful. From this perfection of beauty, where it is an *accident* ſeated in a *ſubject* of dark matter, ever changing, he raiſeth us to the innumerable forms of beauty, the unchangeable eſſences and immortal ſubſtances of beauty, where beauty is the whole *ſubſtance*, pure, and immaterial. Theſe manifold forms of immaterial and eſſential beauties, awakened into the intellectual

Spirit, he maketh as golden wings, by which we fly upward into the boſome of that *firſt* Beauty, where all beauties meet in an entire and tranſcendent *Unity*.

Thus all particular and imperfect *Beings* carry us up to the perfect and univerſal *Being*, abſtracted from them all, ſet on his *Throne high and lifted up above them all*, from which, as their proper *Head*, they flow, by and in which, as in their proper *Root*, they ſubſiſt, being the beams of this glorious Sun, and Rivers from this full Sea. This is God in his *high and holy place of Eternity*. This univerſal Being, where all Beings meet in one, *is Eternity*. This is the *holy place of Eternity*. *Being it ſelf* in its moſt exalted Purity abſtracted and ſeparated from all differences, mixtures, allayes, from every thing forreign. This is the *high place of Eternity*. *Being it ſelf* in its firſt and ſupreme Unity, comprehending all *Beings*, all perfections of Being, heighthned to a perfection ſo far above themſelves, that no Being, the moſt perfect, is able to look up to it.

Can now any thing, any where, any *Eſſence*, *Power*, *Act*, any *Will*, or *motion* of the *Will*, *be*, and not be *originally contained* in this firſt *Being*, and not be ſubject, *ſubordinate* to this ſupreme *Being*, and not lie within the compaſs, be full of, be univerſally filled with this univerſal Being?

In *Metaphyſicks* we are taught, That God, as He is Being it ſelf in its ſimplicity, is the proper, immediate, and formal *Cauſe* of all *Being*, every where; and that the *modifications* only of each Being proceed from it by the mediation of *ſecond Cauſes*. Is it not clear then, that theſe modifications themſelves, *ſo far as they be*, or have any Being in them, are the immediate and formal effects of the firſt and univerſal Being?

If now the motion, the modification, the determination of the Will in its Acts *be not*, it is no more the ſubject of any diſpute, diſcourſe, or thought, it hath no more any place or effect in the nature of things, to bring forth any Conſequences, or to make any Differences. If it *be*, if it have any Being at all, Can it have any place *without* the comprehenſion and embraces of the univerſal Being? Shall it not yield the Power, the Preheminence, the Soveraignty to Him, whoſe Name alone is *I A M*, and *I A M that which I A M?* Shall it not confeſs to him, and ſay, *Thou only* art *the only* true *Being*, *the* univerſal *Being*; *I am a* ſhadow, *and* empty figure. *Thou* art *the truth*, *the* ſubſtance *of my* Being. *Thou* filleſt all in all *of me*. *Thou art that which thou art*. *I am a ſhadow of* my ſelf *only*; *I am only That*, *which I am in Thee*, *That which Thou art in me*: *I am my true ſelf only*, *ſo far as I am in Thee*, *the Original truth of all Being*; *only ſo far as thou art in me*, *the Subſtantial truth of all Being*.

Object. Do we make the Creature nothing? Do we make God All? Do we confound God and the Creature?

Anſw. Far be it. We ſpeak the Language of the general ſtream of *Divines*, *Philoſophers*, *Poets*, Heathen and Sacred, through all Ages. We ſpeak their Language with their ſenſe, and upon their grounds: But we chiefly build upon the foundation of the holy Scripture,

Scriptures, in which we read ſuch characters of men, of the world, of all things in it, that they are a *ſcheam* or *figure*, that they *are not*, *lighter than vanity*, *leſs than nothing*, a *vapour*, a *vain ſhew*, a *tale that is told*, a *dream in ſleep*. All that we converſe with, is ſtiled by *Plato*, τὸ μὴ ὄν, *that which is not*, and diſtinguiſhed from τὸ ὄντως ὄν, that which truly is. *Ariſtotle* ſtiles *God*, τὸ ὄντως ὄν, *the Being of Beings*. We learn of him that, that is True which terminates and gives reſt to the Uuderſtanding, and that to underſtand things, is to know them by their cauſes; which plainly infers, that God alone is the Truth of every Creature and in every Creature, that He alone terminates and gives reſt to our Underſtandings, in as much as He is the firſt Cauſe.

Our deſign and deſire is to eſtabliſh moſt firmely and clearly the immutable and everlaſting bounds between God and the Creature. The Creature truly *really is* in the proper *rank* and order of its own Being; but all that it is, in the preſence of the Divine Being, in compariſon with it, is like a *dream*, when one awakes, leſs than nothing. *Every* Creature *at its beſt eſtate is vanity*, an obſcure, empty ſhadow of its Divine Original in God. The Creature is nothing of it ſelf, or by it ſelf, but a *momentany emanation* from God, ſent forth from him, ſuſtained by Him, comprehended by him, and filled with him. God is *not the Creature*, yet is he *in the Creature*, not *Circumſcriptivè*, nor *Definitivè*, confined to the Creature, or defined by the Creature; but *Repletivè*, filling all in all, in every Creature.

St. *Paul* ſaith of him, *That he is above all, in all, and through all: Above all*, as incomprehenſibly tranſcending all, as the eternal univerſal *Head* of all: *In all*, as the *truth*, the fulneſs of all, by each *Idea* in each Creature (like the Seal in the Impreſſion): *Through all*, as the *perfection* and *end* of all:

2. *Argument.*

The ſecond Argument is the *Trinity* in God. God is the firſt, and ſo the moſt perfect *Unity*, every way undivided, every way unconfined, in all-comprehending, all-tranſcending, incomprehenſible Unity, eminently tranſcendently, *one in all*, one *with all*, uniting all, moſt full, moſt fruitful, the Spring of all things. This is God the *Father*, the God-head in its *fountain*, as it is its *own* fountain. This is the *firſt* Perſon, the *univerſal* Being, in its moſt complete *exiſtence* and ſubſiſtence, in an *entire* Unity.

All our *ſenſes*, our *intellectual* powers, *every where* preſent to us an unity, and a variety, equally *inſeparable*: the inclinations of all our faculties carry us equally to both theſe: theſe two *joyntly* conſtitute and compoſe *all eſſences* and forms of things, all our objects, entertainments and delights. Unity without diſtinction or variety, is a *barrenneſs*, a melancholy, a ſolitude, a blackneſs of Darkneſs, a death beyond any thing exiſtent, or imaginable in the nature of things. A diſtinction or variety without unity, is a *confuſion*, a wilderneſs beyond the wildeſt fancy, a diſtraction beyond all madneſs.

Variety is every way *equal* to an Unity; as poſitive, as real, as ample, as high; As the firſt and moſt perfect Unity, comprehends all Variety in it ſelf (as one with it ſelf, and ſo is as properly, as formally, variety as unity;) ſo doth the firſt, and moſt perfect *Variety* comprehend the *Unity* in it ſelf, in its own proper eſſence and formality; for if the *Variety* were not *all things*, and ſo the higheſt *Unity*, it were not a *full Variety*. Thus are both theſe every way equal, equally all, moſt perfectly one, moſt perfectly diſtinct; by being both the proper character of each, the firſt and higheſt Unity, the firſt and fulleſt Diſtinction or Variety.

The God-head in the *ſecond* Perſon is the *firſt* Diſtinction or Variety, and ſo the moſt *perfect* Variety, equal with the Father, equally a Divine Perſon, All variety of Being in a moſt complete, moſt diſtinct exiſtence, or ſubſiſtence, in an entire Unity. All fulneſs, *All the fulneſs of the Godhead is ſaid to dwell in him*, σωματικῶς, *bodily* or *perſonally*; that is, *eſſentially*, *ſubſtantially*, *entirely*, *diſtinctly*, in the higheſt and moſt perfect *Unity*, with the cleareſt and compleateſt *Variety*.

Thus is this Perſon at once, moſt perfectly *one* with the Father, having the *Father in himſelf*, and being himſelf in the Father: Thus is He alſo *diſtinct* from the Father, with the higheſt and moſt perfect Diſtinction, being Himſelf the firſt, the fulleſt Diſtinction and Variety, in its moſt abſtracted form, and ſo in its greateſt amplitude.

Jeſus Chriſt, as He is this Second Perſon, is known peculiarly by this Name λόγος, as it comes from λέγω, which ſignifieth *to gather together*: the proper Name of Chriſt, as He is the firſt and moſt univerſal Variety. Upon this ground alſo he is ſtiled, πολυποίκιλος σοφία, *the manifoldly various Wiſdom of God*. *This is the brightneſs of the Glory of God*, that is, the effulgency of the Divine Glory or God-head, ſhining out clearly and diſtinctly into all beautiful and bleſſed Varieties, ſo richly (beyond all number and limit) contained in it. This is the effulgency of the God-head, ſhining out into an eſſential Image, a clear diſtinct Image of it ſelf, in the fulneſs of its Divine Eſſence, and into all Images, all forms of things, eternally ſpringing up freſh and new, in the brightneſs and glory of this eſſential Image, which is it ſelf ever entire, ever new, and diſtinct with the higheſt Diſtinction in every one of theſe. This is the firſt and fulleſt *Diſtinction*; this of the *Image* from its *Original* in the Divine Nature. This is Variety it ſelf in its abſtracted and eſſential form, where it is moſt abſolute, moſt free, and unconfined, being it ſelf entire; the firſt, the freſheſt, the fulleſt Variety, an ever ſpringing fountain of all Varieties, in every part of the Variety. This is the proper form, the unvailed face, the uncircumſcribed Amplitude and Majeſty of God, Variety it ſelf, with its moſt unlimited fulneſs, with its cleareſt light and luſtre, in a moſt abſolute, moſt entire, undivided Unity. This is the Second of the Three in the adored Trinity.

God, the *third* Perſon, the *Holy Spirit*, is the *Union* of theſe *two*. He proceedeth from theſe two, as the *ſpiration* or *conſpiration* of theſe

theſe two, meeting in *one*. As the Father and the Son are one by the firſt and higheſt Unity, as they are diſtinct by the firſt and fulleſt Diſtinction; ſo are they *at once* equally one, and equally diſtinct. This is the proper form of *Union*, *a concurrence of Diſtinction and Unity, where two as two are one*, retaining their *diſtinction* in their *Unity*. Thus meeting in a third, this third is equal to the other two, containing them both in it ſelf. It is *one* with the other two, and in the other two, by *having* the Unity *in it ſelf*: It is *diſtinct* from the other two, by *having* the firſt and higheſt *Diſtinction* in it ſelf.

The *Union* of *variety* and *Unity* is the eſſence of *Harmony*; Unity in a variety, variety in an Unity, is the eſſential form of Harmony. God then being in Himſelf the firſt Unity, the firſt Variety; in their firſt Union is the firſt harmony, the moſt perfect, the moſt exalted, the univerſal Harmony, the fountain of all Harmonies. All things lie here in a perfect Harmony. This Harmony comprehendeth all things in it ſelf, diffuſeth it ſelf through all. Every thing, every where, lieth within the bounds and meaſures of this Divine Harmony, is meaſured and governed by it, ſpringeth forth from it, beareth the figure of it, beareth a part in it, *is Harmony* in this Harmony. Every nature and form of each thing, in each kind and degree, to the loweſt diviſions and leaſt diſtinctions of things, is expreſſed univerſally by λογος in Greek, by *Ratio* in Latin, which both properly expreſs *Harmony*; A variety bound up in an Unity, an Unity diffuſing it ſelf through a variety.

This is God, the third Perſon in the Trinity, Harmony it ſelf. The firſt Harmony, moſt perfect, moſt abſolute, diffuſing it ſelf through all things, endleſly and unboundedly unfolding it ſelf into all forms of things, by its Divine force, as the force, as the fulneſſes and ſtreams of this Harmony, in its own ſoft and ſpacious Boſome, enfolding all forms of things in the ſame Boſome, as Harmonies of this Harmony, Harmonies in this Harmony, in each of which the univerſal Harmony is new and complete.

Can there be now any one thing in the nature of things, any one thing in the *will* of any Spirit, any one eſſence, form, power, act, accident, or circumſtance which lies not in, which flows not from this firſt and univerſal ſpring, the Divine Unity? Or ſhall we deny this Divine Unity, to be the firſt Unity, to be an entire Unity, the fountain of the God-head, the only fountain of all?

Is there any where, in any Will, any diſtinction of *power*, or of *act*, of an *indeterminate* power, and *determinate*? Is there any varying of the Will from power to *act*, from an undetermined, to a determined State? Is there any diſtinction in the Will, any diſtinct qualification, modification of any kind or degree, which lies not moſt diſtinctly, moſt clearly, moſt compleatly, with all its variations, in this Divine, this firſt, this univerſal and unconfined Variety, which flows not from it?

Hath any Spirit, any Being, a *Will*? Hath any Will any liberty, any motion? Hath any Spirit, any will, any liberty, any motion? Have

Have all theſe, either joyntly in relation to each other, or each a part in it ſelf, *rationem aliquam*, any form, any agreeableneſs, which is not enfolded, and wrapt up in the Divine, the firſt, the univerſal, unconfined Harmony, which doth not ariſe from, which doth not feel the force, and flow in the courſe of this Harmony? Then muſt the Divine *Harmony* it ſelf be out of *tune*, being in a *diſcord* to this, that lies *without it*, being ſtopt and checkt by it. Then muſt this it ſelf, what ever it be, have *no Harmony*, no agreeableneſs with any thing, no not ſo much as *with it ſelf*; then muſt it be a *diſcord* to *all Being*; then muſt it be *divided* from all Being, and ſo *not be* at all.

3. *Argument.*

The *Wiſdom* of God comes in the *third* place, to oppoſe this *Liberty* of the *Will* in queſtion.

The *Divine Wiſdom* thus expreſſeth it ſelf by the mouth of *Solomon* in his *Proverbs*, *I Wiſdom dwell with Prudence, and find out witty inventions.* The *Philoſopher* ſeemeth to furniſh us with a fair Comment upon this *Text*, when he divideth the intellectual habits or perfections of the mind into theſe five, νοῦς, ἐπιστήμη, σοφία, φρόνησις, τέχνη. The firſt is the *eternal* truth of things in their immediate Principles and *Springs*, as they lie in the eternal mind, and thence ſhine forth in the Underſtandings (the ſuperior parts of the inferior and created Spirits.) The ſecond comprehends all forms of Knowledge, as ſtreams flowing from theſe ſprings running along together in the mind, repreſenting in one view, in one entire Image, the whole nature of things, as a Copy of the Divine Nature, and of the Original Image in the Divine mind. The third Perfection, in the account of the Philoſopher, is *Wiſdom*, which he deſcribeth to be the *union of both* theſe foregoing Perfections in the ſame mind or ſpirit. Prudence in the fourth place, is the luſtre or brightneſs of this Wiſdom ſhining forth in our *Manners*, in our moral Actions and Converſations. This is the light of Wiſdom flowing forth upon all the motions of our Will, of our *ſenſitive* Appetite and *Paſſions*, with their proper effects, forming and figuring them according to (in an harmony with) the Divine Image, in the univerſal nature of things, and in its Original, the Divine Nature it ſelf, as this Image ſhines forth in the mind. Laſtly, That Art which compriſeth all *witty Inventions*, is compoſed of the emanations of this Wiſdom, as beams from the Sun, by which *Inferiour* Spirits bring forth external effects, works without themſelves, in the *ſimilitude* and imitation of the Divine Work in the Divine Nature, for the *uſe of life* in its neceſſities, conveniencies and delights.

Thus Wiſdom *above* and *below dwells with Prudence, and finds out knowledge of witty Inventions.* Agreeable to this is that Doctrine of another ſort of Philoſophers that, as Wiſdom is the perfection of the Underſtanding, ſo the Underſtanding in its perfect ſtate is the *firſt* ſeat and ſpring of *Order*. Therefore they ſay, where-ever there is Order, where-ever there is *Harmony* or Beauty which conſiſts in Order, there is an *Underſtanding*. The Underſtanding, ſay they,

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in its proper and native ſtate, is the immediate Son and Image of God beneath God himſelf, the firſt and fulleſt effulgency of the God-head in its eſſential Image, ſo it becomes *Omniform*, being *all* forms in *one*, with a *richly heighthned* Light, and a Divine *Order*. Here *Order* hath all its *Springs* and *Meaſures*, here *Judgment* hath its *Throne* and *Scepter*, comparing and meaſuring all forms of things according to the Order in which they lie here, accordingly *determining* order and diſorder in things *below*.

Moſes in that ſweet and dying Song of his, where he repreſenteth the Order and Beauty of the whole Work of God in the Nation of the *Jews* (as a principal part of that Work, and as a myſterious figure of the whole Work) expreſſeth the whole *force* and *form* of the Divine *Wiſdom*, as the ground of his Song, in the beginning of it: *He is the Rock, his work is perfect, for all his wayes are judgment, Deut.* 32. 4. Behold here the three parts of Wiſdom; the Rock, the Judgment, the perfection of the Work.

1. The eternal *truths* of things in the Divine *Mind* (the firſt principle and ſpring) where they ſhine *immediately immutably*; Theſe are the Rock.

2. The univerſal *Image* of things in all *variety* of Forms, with a beautiful *Order* drawn forth from theſe ſprings, *joyned* immediately to them, exactly and moſt agreeably *ſuited* to them, moſt harmoniouſly anſwering them, in all *mutual* Compariſons and Relations within the Divine mind: This is the Judgment.

3. The production of the *whole* work in an apt *correſpondency* with this inward Image, that the *whole* anſwer the *whole*, *part* anſwer *part*, univerſally through the whole. This is the perfection of the Work, the perfection of Wiſdom and Judgment in the work. Thus the wayes of the Work-man in his work are *Judgment*.

If now any part of the work of God, if a principal part of his work, the will of intellectual Spirits, in thoſe motions, in thoſe moments, which are as the *hinge* upon which the whole Work of God chiefly *turneth* about, in reſpect to its Beauty and Deformity, its Miſery and Felicity, its Eternity, have no *Connexion* with or Dependance upon the other parts of the work, the Image or Original *Model* in the Divine mind; Can there be an *Order* here in the whole, Can all the parts in the whole have an *harmonious* proportion to each other? Can the Work outward agree with the inward Model, the whole agreeing with the whole, and each part anſwering each part? Can this work be *perfect*? Can it be wrought in *Judgment*? Is the whole way of this work the way of Judgment? Is there in each ſtep of it, the foot-ſtep of a Divine Underſtanding, the impreſſion of a Divine Wiſdom, which is an entire uninterrupted Order? Do all the parts in this Work, according to the Model or Image in the mind of the Work-man, lie together in one whole piece, in one beautiful body, knit together by fit *joynts* and *bands*, miniſtring to each other by theſe joynts and bands mutual ſtrength, beauties, and perfections, from the ſame *Head*, whoſe Unity runneth through, ſhineth in the whole, and all its ſeveral parts, thus uniting them as one body to each other, and to its ſelf? Doth

Doth not this ſuppoſition of ſuch an *independent* Liberty in the Will to *Contrarieties* and *Contradictions*, naturally lead us to an imagination of *two Gods*, one Good, the other Evil, ſtriving together in the compoſure of the ſame work, bringing in *confuſion* upon it by croſſing and interrupting each other, according to the ſenſe of the *Manichees*? Or doth it not favour that Opinion of ſome *Platoniſts*, of a matter, the ſubject of the Divine Work, *co-eternal* with the Divine Spirit, the Work-man, which being in ſome parts of it altogether *intractable*, reſiſting the ſkill and power of the *Architect* or working Spirit, receiveth not the Divine form which that would introduce, could not be made beautiful, and ſo brought Confuſion, War, all Evil into the Work? Or (if that ſeem more probable) would it not incline us to the belief of *fortuitous* motions, of numberleſs Particles confuſedly concurring, which have neither beginning, rule, nor end of themſelves, their ſhapes or motions?

What ſkilful Poet makes his *Poem* ſo, that the great Chain, and final *Cataſtrophe*, in the conduct and government of which the chief beauty of the whole Work is plac'd (from which ariſe the greateſt Conſequences, together with the perfection and praiſe of the whole piece) ſhould be derived from a meer *Contingency*, which hath no coherence with any antecedent part, which receiveth no force from any thing of any reaſon, proportion, or order in the whole, which hath no place nor form in the *deſign* of the Poet?

Would any wiſe Work-man, who had an *abſolute* power over his work, who brought forth from himſelf entirely both the *matter* and *form* of it according to his *will*, frame a work, in which the great *end* of the principal parts and of the whole, ſhould be *undetermined*, by being dependant upon the great and *chief motion* of the work, which can have no *complete Idea* in the mind of the Worker from which it may receive its form, which is uncapable of having any *certain* conformity to the will of the Workman, to derive from thence an agreeable ſweetneſs and goodneſs through the veins of the whole and of all the parts, that the ſpirit which hath wrought it may have reſt and *complacency* in the work it ſelf, in the harmony of the work within it ſelf, and in the harmony of it with the Model in its own Underſtanding? Would he frame a work which in this its principal motion ſhould be altogether out of its own power, ſhould have no *natural*, no *moral* neceſſity or *certainty* from any antecedent cauſality and reaſon, which ſhould be altogether fortuitous, which ſhould be thus rendred altogether uncapable of being *one* entire piece, where all the parts firſt contained in the *Potentiality* and Unity of the whole, flowing forth from it by virtue of that Unity, are united among themſelves by their mutual *Relations* and Proportions, making up a beautiful harmony in the whole?

This in all learning and obſervation hath been eſteemed the firſt and *chief* part of *wiſdom*, to *fix* determinately, with full ſtrength of inclination, thought and contrivance, the *end* of every work. This the ſecond part next to it, particularly ſtiled *Prudence*, to *diſpoſe* and

and direct all the *means* efficaciouſly and infallibly to thoſe ends.

Object. 1. Perhaps ſome one will ſay, That the parts of the Divine Work have their coherence, connexion, and proportion, while this grand motion of which we ſpeak, the determination of the Will, flows from the power of the *Will*, which flows from *God*, the Fountain of cauſality, in the *continued* ſtream of *ſecond* cauſes.

Anſw. This indeed is often ſpoken of, Let us ſee if it be well underſtood, if there be no fallacy or ambiguity latent or manifeſt in this Aſſertion: If the *power* of the *Will* be the cauſe of its *determination*, if God in the order of ſecond cauſes be the *Author* of this Power, then alſo is the determination of the Will from Him; after the ſame manner, by the force of that Rule, *Quicquid eſt cauſa cauſæ, eſt cauſa cauſati: The cauſe of any cauſe, is alſo the cauſe of the effect produced by that cauſe.* Now is the Will no more free, with an undetermined freedome or liberty, being thus *predetermined* in its ſuperior cauſes, from which it receives both the power of determining, and the determination of its power. Now is the power of its Will in its ſtate of acting, not undetermined, or indifferent to *contradictory* and *contrary* terms or bounds of its motion.

If it be replyed, that the power of the Will, in determining it ſelf, is from God in the natural courſe of things; but the *act* of that power in the determination of it ſelf, from the *power* of the Will *alone*, with an abſolute and univerſal independancy upon all things antecedent to it, either natural or moral: Although this be very difficult to be underſtood, yet I ſhall not at preſent make any other oppoſition to it than this, that it leaves my preſent Argument *untoucht* in its full ſtrength and vigour.

Object. 2. There is ſomething of greater moment, which perhaps may ſeem to ſhake the ſtructure and ſtrength of this Reaſon. The great and Ultimate ends of God in his Work, are the glories of his *Goodneſs* and his *Juſtice*. In this the Divine Wiſdom ſhines out with a luſtre, dazling the eyes of our Reaſon (of every created Underſtanding) in finding out this the moſt proper and effectual way to theſe ends, *viz.* The ſetting up of intellectual Spirits, *free* in the determination of themſelves to good or evil, and compenſating this good and this evil with ſuitable torments, ſuitable triumphs.

Anſw. Three Anſwers offer themſelves to this Objection.

1. *Anſw.* This alſo yieldeth that on which the whole weight of the Argument againſt Free-will lieth, the *righteouſneſs* and *wickedneſs* of intellectual Spirits; that is, the higheſt Beauty, the fouleſt Deformity upon the principal parts of the Divine Work, to which all the other parts ſerve. The great and Ultimate ends of theſe intellectual Spirits, unexpreſſible eternal joys or miſeries, hang all upon a meer *contingency*, upon the motion of the Will, which hath no place, no part in the Divine Deſign, which receives no form, no meaſure from any model in the Workman, or any part of the work. Thus are the great conſequences, the great ends of the work, in the great, the principal parts and paſſages of it, altogether undetermined and uncertain, in the nature of the work, and in the continuance of the Worker.

2. *Anſw.* Doth not this ſeem much rather a *reflection* upon, than an exaltation of the Divine Goodneſs, Juſtice, and Wiſdom; that the righteouſneſs and wickedneſs of intellectual Creatures, the higheſt good and evil in the whole work, the eternal bleſſedneſs and miſery of its own ſo great, ſo glorious *Births* and Images, ſhould be of ſo little *moment* to the Divine Nature, to the Divine Goodneſs, Juſtice, and Wiſdom, that they ſhould be left entirely out of the Divine *contrivance* and conduct, without the compaſs of all reaſon and proportion, to an uncertainty, an *indeterminateneſs* of which no account can be given, as effects of the blindeſt *chance* which was ever entertained into the moſt blind and confuſed imagination of the moſt *vulgar* Spirits? But this ſubject of the Divine Goodneſs and Juſtice, and the Argument taken from them to juſtifie this freedom of the Will, belongs properly to the ſecond Book, where the *Reader* may meet with a large diſcourſe upon it. I ſhall therefore thus lightly paſs over it here.

3. *Anſw.* The *inconſiſtency* of the ſetting up intellectual Spirits, in this freedome, by the Divine Power and Wiſdom, with the very *eſſences* of all Power and wiſdom, with the *whole nature* of things created or uncreated, will alſo find its proper place in other following Arguments, which is therefore only toucht here.

4. *Argument.*

Next to the *Wiſdom of God*, the *Power of God*, ſeemeth to furniſh a *fourth Argument againſt this Liberty of the Will.*

We have it proclaim'd from *Heaven* by the mouth of God Himſelf, That *Power belongeth to God. God hath ſpoken once, twice have I heard this, That Power belongeth unto God*, Pſal. 62. 11. *Joſeph* ſaith to *Pharaoh, That his dream was repeated, to declare the certainty of it.* A Repetition alſo is deſign'd to expreſs the *weight* and conſequence of that Truth, which is twice over affirmed. No Truth hath a clearer certainty, or beareth a greater weight upon it in the whole nature of things, than this, *That Power belongeth to God.* Jeſus Chriſt, who is the only true God, is ſaid *by the word of his Power to uphold all things*, to bring forth, and to bear up all things, as the Greek word manifeſtly and commonly ſignifies. This alone *bringeth forth* all things, all ſpirits. This alone *beareth* upon its boſome all its own Births, as a root the plant with all its fruit. Here only in the ſenſe of this truth, with an immediate repoſe upon it, do all things, all hearts find *reſt.*

Power is here by the *Pſalmiſt* expreſſed abſolutely, unlimited, in the abſtract; *all Power is Gods, and of Him:* So the *Hebrew* phraſe imports.

God is the firſt *Seat* and Spring of all *Power*, in every kind. All Power *ſupernatural, natural, civil, moral*; All Power in every *State* undetermined, determined; All Power in every *degree*, the Power of acting; the Power in act hath its firſt ſeat in God, and cometh down from Him.

There

There is a three-fold Power, { 1. An *Active* Power. 2. A *Paſſive* Power. 3. A Power *in Act.*

1. The Power of *Acting*, which as it belongeth to the forms of things, which are either *Spirits* or ſpiritual, ſo it ſelf is a *Spirit* or a ſpiritual form. This is defin'd to be a principle of *Acting*. This is it ſelf an *eminent* and univerſal Act, or active form like a *Spring*; containing and ſending forth from it ſelf variety of Acts or forms, as a Spring doth ſtreams. This Power is more *excellent* than the *Act* which is produced by it.

2. The *Paſſive Power*, is that of *matter*, which as an obſcure ſhade, comprehending or hiding variety of Acts or forms in it, like *Plants*; obſcured and contracted there, like Plants in their ſeeds in the Earth, or the Intellectual and ſenſitive Soul, with all its treaſure of *Intellectual*, of *ſenſitive* forms, in a ſleeping Body. This *Power* is inferior to the *Act*, which, when it is brought forth, is the exaltation of this *Paſſive Power* to an higher degree of Being; it is indeed, as a ſpiritual Act or form, encompaſt with, obſcured within its own ſhade. As the *Sun* calleth up the Plants out of their ſeeds and beds in the duſt, ſo the Spirit it ſelf, the *ſpiritual Act* or form ſhining forth from the *Active Power* upon this ſhade of matter and of the *Paſſive Power*, awakeneth it into a beautiful form.

3. Power *in Act*. All Power *purely* Active is *ever* in Act. Such Power is alwayes abſtracted from matter and a ſpiritual eſſence or form, eminent above all things in matter, an univerſal comprehending variety of Acts or ſpiritual forms in it ſelf.

Every Active Power, in matter is compounded, being partly Active, and partly Paſſive. This Power is never brought into Act, but as it is excited and awakened, from *without*, by its Object, from *above*, by power abſtractive and purely active, ſhedding its beams upon it. Thus in the Schools they diſtinguiſh between the Active Underſtanding in man, ſeparated from matter in its operations, and the Paſſive, which ever worketh in Conjunction with the material and imaginative faculty; like the Moon, having ſome obſcure light in it ſelf, but depending upon the illuminations of the Active Underſtanding, as its Sun.

Power and *Act* are diſtinguiſhed, not as two ſeveral Beings, but as the ſame Being in ſeveral *ſtates*, modifications, or degrees of Being. When Power, as it is a ſpiritual and univerſal *Act*, comprehending all its own *Acts* formally and eminently in it ſelf, being all at once in *Act* within it ſelf, brings forth it ſelf into any particular or ſingle *Act* in matter, This is the ſame Power contracted, and ſo in a leſs degree of perfection. When a Paſſive Power in matter ſprings up into *Act*, This *Act* is the perfection of the Power. The Power and the *Act* here are the ſame form, ſleeping and awakened, in the ſeed and in the flower.

All Power is Gods. As he is the moſt pure, perfect, and univerſal Spirit: ſo is Power in Him, the moſt pure, perfect, and moſt univerſal *Act*. God gives this Teſtimony of Himſelf, *I am Alpha and*

Omega, The beginning and the ending, (ſaith the Lord) *Which is, and which was, and which is to come, The Almighty*, Rev. 1. 8. As the Power of God comprehendeth all Powers, moſt eminently and moſt actually, in Himſelf; ſo all Powers in Him are ever moſt perfectly in *Act*, being themſelves pure *Acts*: God is ſaid *to work all things after the counſel of his own will*, Eph. 1. 11.

Power is the principle of Activity. The Will is the inclination or ſpring of internal motion in a Spirit, whence all external motions flow, as commanded by thoſe internal, and immediate, or *elicite* motions. So is the Will alſo the principle of Activity, and the ſame with power in every Spirit.

Power is a principle of Activity, a ſpring of Action or Motion; Motion, Action, are the form in communication, diffuſing and propagating it ſelf. The Will of God is goodneſs it ſelf, the Object being the Actuation, the perfection of the Will: The object and the perfection of the will being moſt perfectly one with the will, in the Divine Nature. Goodneſs is properly and formally the principle of *communication*: The more there is of the nature of good in any thing, ſo much the more *communicative* and diffuſive it is. Thus is, upon this ground alſo, the Will and the Power of God the ſame; both being that Divine Goodneſs, which being the ſupream and univerſal form, comprehendeth all forms of things moſt perfectly in it ſelf, and diffuſeth it ſelf endleſly into all forms.

Neither let this trouble any perſon, that there are evil Powers as well as good, that there are Powers of doing evil as well as of doing good, that there are communications and diffuſions of evil as well as good, which is manifeſt in *Original* Sin. For all Power in every ſtate and degree in its own nature, is a participation of the Divine Power, and truly good. As all good in every rank is truly good, and a ſtream from the Fountain of good, yet may every *ſubordinate* good be turned by *accident* into evil, if it be *broken off* from its ſubordination to the ſupream good, and be terminated in any other principle or end: ſo alſo is every communication, or propagation of things, in its own nature good; each form, which is propagated in every communication, being good, and a branch of the firſt good. As Evil and Sin are themſelves privations, and deficiencies of Being; ſo is the propagation of theſe by Accident, or rather no propagation in truth, but a deficiency in the propagation and communication, from the deficiency in its principle.

But as the VVill and Power, ſo alſo the *Will* and *Wiſdom* in the Divine Nature are properly and formally the ſame in their moſt proper, moſt formal conceptions and definitions. The Divine VVill is goodneſs it ſelf. Goodneſs is the ſuitableneſs, the agreeableneſs, the harmony of things, by which they are deſirable to each other, by which they become the perfection of each other, being as one ſelf, diffuſing it ſelf into many forms within it ſelf, in each of which as a diſtinct-ſelf, it entirely anſwers it ſelf. This Harmony is the proper and eſſential form of VViſdom, which thus falls in with goodneſs, and ſo with the VVill, by giving to all things their proper

per forms, meaſures, weights, bounds, and all manner of proportions in which the Agreeableneſs and Harmony conſiſteth.

Saint *Paul* ſeemeth plainly to inſtruct us in this, That the Will of God being goodneſs it ſelf, The firſt, the ſupream goodneſs, being the Spring of all the Divine inclinations, motions, and communications, giving to each thing its Being, Form, and proportions, is properly both the Power and the Wiſdome of God, when he ſaith, That he *worketh all things according to the Counſel of his Will.* The power of working, and the Counſel in working (which is Wiſedome) are both here attributed to the *Divine Will.*

At the ſame time, the holy Apoſtle ſignifieth alſo, That this Divine power comprehendeth all powers in it ſelf, and is one pure, perpetual, univerſal Act, comprehending all things, in their higheſt and moſt eminent acts, within it ſelf, diffuſing it ſelf into power, all acts of power, when he expreſſeth this in the *preſent* Tenſe, which, according to the Rule of Grammarians, doth alſo imply a *continued* act, *That God worketh all things, according to the Counſell of his Will.* As the Divine Power is one pure, eternal, univerſal *Act* within it ſelf, (which is the Divine *Goodneſs*, the Divine *Will*, the Divine *Wiſdom* in the higheſt and ampleſt activity;) ſo from their eternal Originals in this *univerſal Power*, in this univerſal Act, ſpring by a Divine *emanation* all Powers, all Acts in all ſeaſons, in their proper forms, meaſures, and proportions, through the whole Creation.

Having thus laid the ground, let us build up our Argument upon this ground. There is implyed and ſuppoſed in Diſcourſes upon this Queſtion, a three-fold Power in the VVill.

1. The VVill it ſelf, is the power of the Soul, by which it willeth.

2. The VVill hath a power of Acting freely.

3. There is the power of the VVill in Act, as often as it acteth: and now in this *joynt* ſenſe of having its power in Act, it is no more free. VVe will not now diſpute the diſtinction of theſe powers: Only as we have before aſſerted the *Power of acting*, and the *Power in act* are both the ſame Being, the ſame form in different ſtates or degrees of Being, Accordingly, both are eminently originally *ſeated* in God, and formally *derived* from God, who is the ſeat and ſpring of all Power.

As I have before touched a great part, if not the whole weight of this *queſtion* of the power in the VVill, to determine it ſelf, and to act, (which is confeſſed to be an effect of the Divine Power) and of the determination (the acting of this power in the determination of it) which is aſcribed to the power it ſelf, without any dependance upon the ſupream Power, How doth this ground of the freedome of the VVill, laid in this diſtinction, *vaniſh* in the light of this Truth (like a ſhady Ghoſt, before a Divine appearance) That the *ſupream* Power is a moſt pure and *perfect Act*, and ſo comprehendeth all Powers in its ſelf, not only in their *potentiality*, but in their ſeveral *acts?* If the Divine Power be omnipotence it ſelf, that is, *all Power*, it is Power in *every ſtate*, Power indeterminate or determinate, Power in Act as well as the Power of Acting. I ſhall

I ſhall ſeal up this Argument with the ſignature and impreſſion of the Divine VVill, as it is *goodneſs* it ſelf, *power* it ſelf, under one formal *conception*. Goodneſs hath this eſſential to it, to be *diffuſive*. Every good, the more it communicates it ſelf, hath the more of good in it. Goodneſs then moſt ſimple, moſt abſolute and perfect; *diffuſeth* it ſelf moſt ſimply, abſolutely and *univerſally*. This is that Sun which encompaſſeth the Heavens from one end to the other, which penetrates to the neithermoſt parts, to the center of the Earth, from whoſe heat and force nothing can hide it ſelf. This toucheth moſt *intimately*, moſt powerfully, diſpoſeth moſt ſweetly and beautifully all things, every ſtate, every diſtinction of things, *the Will* of each Spirit, each determination and *motion* of the VVill. *The goodneſs of God is upon, above, and over all his Works*, ſaith the Pſalmiſt. It not only extends it ſelf *adæquately* through all, but *tranſcendeth* all. It not only fills, but overflows all.

Although the ſimplicity of the Divine Nature ſuffereth it not to be the ſubject of any relation to the Creature, yet doth it *terminate* relations from the Creature to it ſelf. Thus doth the Divine goodneſs, in the Divine VVill, terminate the relation of every created VVill to it ſelf, in the agreeableneſs or diſagreeableneſs of every Act. This ſupream goodneſs then hath in it ſelf the meaſure of this agreeableneſs and diſagreeableneſs which it receiveth not from without, but hath originally in it ſelf. So all the acts of the VVill, according to their conformity with, or deformity from the firſt goodneſs, derive themſelves from their *proper Original* in that goodneſs.

Accordingly the Goodneſs and the Will of God, hath a *complacency* in every Act of the VVill if it be agreeable to it, or an *averſion* from it if it be diſagreeable. Thus is the created VVill, in all its motions, with their ſeveral moſt exact diſtinctions, the *Object* of the eternal VVill in its love or hatred. Every faculty or power hath an eſſential relation to its proper object, and dependance upon it. It is drawn forth by it into the moſt proper Acts of its eſſence, and receiveth from it the *perfection* of its eſſence, which conſiſteth in its Activity. The ſupream VVill, the ſupream Goodneſs, being perfectly, eternally in Act, hath all its Acts, all its Objects, by which it is actuated perfectly, eternally, from and in it ſelf.

Object. You will ſay, How can this be? Can the Divine VVill, which is infinitely pure in the beauties of Holineſs, in the joys of all bleſſedneſs, comprehend in it ſelf *Good and Evil*, agreeableneſs and diſagreeableneſs to it ſelf, which are the proper meaſures, and eſſential forms of all good and evil? Can it comprehend in it ſelf Objects of Love and Hatred? Can this Fountain ſend forth from it ſelf ſweet and bitter waters? How is it holy, if there be theſe mixtures? How is it happy, if it be thus *divided* within it ſelf?

Anſw. The Flats and Sharpes, the Baſes and Trebles, the Concords and Diſcords of Muſick, are all comprehended by the ſpirit of the Muſician in one Act of Harmony, in one ſimple and undivided Act of Harmony. This ſingle Act of Harmony, by its proper force, firſt invented and formed all Muſical Inſtruments, prepared them for

for it ſelf through all the diverſity of touches and motions, actuated them, that it might compleatly figure and diſplay upon them and upon all things round about them, it ſelf, in its own full ſweetneſs, according to all thoſe rich varieties, virtually and eminently comprehended within it ſelf, in one ſimple Act. So in one indiviſible Act, or Idea of beauty in the Spirit of the Painter, lie together all the differing lines, lights, ſhades, and colours, by which that Idea reflecteth it ſelf in Picture upon the eyes and ſpirits of the Beholder. In like manner, the far greater perfection, the Will of God, being a ſimple Act of Goodneſs, ſupreamly indiviſible and eternal, containeth originally eminently within it ſelf complacency and averſion, love and hatred, with their ſeveral objects, in their ſeveral forms and degrees, in their ſeveral riſings and fallings, moſt properly and harmoniouſly ſuited to each other. From it ſelf doth this ſupream Goodneſs bring forth its own Objects, like tuned Inſtruments wound up or let down, every way prepared for the diffuſion and diſcovery of it ſelf upon them, in thoſe Varieties of love and hatred, complacency and averſion, with their ſeveral ſteps or modifications, which, as ſo many diſtinct forms or virtues of the Divine Goodneſs, dwell *together* there in the higheſt and moſt abſolute Variety, as in the fulleſt and moſt unconfined Unity.

The Will of God is commonly and rightly diſtinguiſhed into *poſitive* and *permiſſive*. Evil is by the permiſſive, Good from the poſitive Will of God. All the determinations and motions of the Will in every Spirit, are, at leaſt, from the *permiſſion* of the Divine Will. I will not now enquire, how the moſt perfect Goodneſs can be permiſſive in that, in which it is poſitive: This only I take, which is univerſally granted, That there is no permiſſive Will in God, without a *poſitive Act*. He permitteth nothing, without a poſitive Act of his Will for that permiſſion. If the permiſſion of any Act in the will of man antecede that Act, then is that act or motion of the humane will the Object of a poſitive Act of the Divine Will for the permiſſion of it, before it be brought forth here below. This objective exiſtence in the Divine Will, is either the Copy or the *Original* to that motion in the will of the Creature. If it be univerſally received by all Underſtandings from the univerſal Harmony and principles of Truth, that the Divine Nature can take no Copy, receive no *Impreſſion* of any thing, from any thing without it ſelf: it neceſſarily followeth, that all motions in the will of man flow from that *antecedent* exiſtence, which they have in the Divine Will, as the Objects of that.

Thus, that I may not be too long upon this Head of Arguments, drawn from the Divine Nature, I have contracted three ſorts of Arguments into one. Thoſe from the Will, the Goodneſs, the Power of God being drawn together under that of the Divine Power. I have in it built upon this ſure ground, The VVill of God is the firſt, the ſupream, the *eſſential* Goodneſs: The Goodneſs of God is his Power. As every thing depends upon the VVill of God, in its permiſſion or poſitive Act, As all things in their meaſures

ſures of Good or Evil, lie together in the Divine Goodneſs, the Original, the eternal meaſure of all Good and Evil; ſo have all Powers, all Acts and Motions of Power, their firſt ſpring, their exact form and rule in the Power of God.

5. *Argument.*

The *fifth Argument* is the *Knowledge of God.* This is in our preſent cauſe, a moſt *celebrated* Argument. I ſhall therefore endeavour to repreſent the ſtate of it, with all exactneſs, clearneſs, and *integrity*, that I can bring to it.

I ſhall divide this Argument into two parts:

1. The firſt is the *perfection of the Divine Knowledge.*
2. The ſecond is the *Original.*

1. *Part.* The firſt part is the *perfection* of the *Divine Knowledge.* This conſiſteth in two things:

1. The *Comprehenſiveneſs.*
2. The *diſtinctneſs* of the *Knowledge.*

VVe then know perfectly, when we know all things *capable* of being known, when we know each thing in its proper diſtinction, in all its diſtinct forms, properties, and relations.

Shall not He who made the eye ſee? Shall not the Fountain of Knowledge contain all Knowledges, after the moſt exact and eminent manner? Shall not He know all things moſt *accurately*, by whom all things know, and are known? St. *Peter* ſaith to *Jeſus Chriſt*, as to God, *Lord, Lord, thou knoweſt all things, thou knoweſt that I love thee.* See two things remarkable here:

1. The *univerſality* of Chriſt's Knowledge, extending its ſelf to *all things.*

2. A *confirmation* of this, by a particular inſtance; *Thou knoweſt that I love thee.* The inſtance is moſt pertinent to our preſent purpoſe: It is that peculiar *Object* of Knowledge, which is the ground and ſubject of this Diſcourſe, the *Will* of Man, the motions of the will, the *freeſt* of theſe motions, acts of Love; *Thou knoweſt that I love thee.*

Object. Here it may be ſaid, and is ſaid by ſome, The knowledge of all things doth not contribute to the perfection of Knowledge. There are many things in knowing of which, there is neither beauty, nor any beautiful delight. The *Orator* makes it the property of a wiſe man, to ſeek the knowledge only of things *excellent* and worthy to be known.

1. Individual and particular things are *below* the Knowledge of God. *Philoſophers* teach us, That there are no Ideas, no Forms, no Images in the Divine Mind of individual and particular things. All the *Ideal Forms* and Images ſeated there, are *univerſal*, eternal Subſtances, Eſſences, and Truths, fixed in moſt beautiful, harmonious, unchangeable proportions. Individual and particular things are *uncertain*, undetermined, compoſed of changeable, tumultuous, confuſed accidents, ſlight, and ever fleeting like ſhadows. Upon this ground the *Philoſopher* concludeth, That individual, or ſingular things, can be no *Objects* of *Science*, or true Knowledge. This

Maſter

Maſter alſo teacheth us, That they are the Objects of *Opinion* only, which is like theſe things ever fluctuating, unſubſtantial, ungrounded, obſcure, unſatisfactory, unworthy, not only of God, but of all ſeparated and Divine Spirits.

2. Many things are too mean, and too vile for the knowledge of an excellent Spirit. The Underſtanding is transformed into the Image of that which is known. Mean and vile Objects *embaſe* the Mind and Spirit, into which they are received. The ſimilitudes and forms of froth and filth in a Divine Spirit, are like *Rats* and *Crocodiles* in the *Egyptian Temples*, or dead Carcaſes in the ſtately *Pyramids*.

Anſw. That God knoweth all things, to the *loweſt*, the laſt diviſion and diſtinction, that He knoweth the leaſt, the obſcureſt, the *vileſt* of all things, the Scriptures teſtifie by their whole deſign, by plain affirmations and inſtances every where. From theſe, which are innumerable, I will cite only two:

1. The firſt is that *Heb.* 4. 12. where we read of the *living Word of God, That it is a diſcerner of the thoughts and intents of the heart.* The words in *Greek* properly import this ſenſe; *A critical Diſtinguiſher and Judge of the motions or agitations in the Will, and ſenſitive Appetite*, of the notions or images in the underſtanding or fancy. The *Word* of God in the verſe following is clearly declared to be a *Perſon*, God Himſelf in Perſon; For theſe are the words, *And there is no Creature which is not manifeſt in his ſight: But all things are naked and bare in his eyes, with whom we have to do.*

There is nothing more univerſal, great, or glorious, than *thought*; which raiſeth it ſelf to the heighth, and extendeth it ſelf to the amplitude of the viſible Heavens, and the moſt vniverſal Glories. There is nothing more particular, more low, more vile, than *thought*, which *levels* it ſelf with every ſingle atome and duſt, which ſinks down to the depth of all diviſions, darkneſſes, deformities, and confuſions, as low as the neithermoſt Hell. Yet is God a *Critical Diſtinguiſher* of the *thoughts*, ſingling every thought, ſetting it *naked* in its own proper form, clear with all its circumſtances, in his light and *ſight*. There is one thing in this Scripture, which hath an eminent ſenſe in it ſelf, and ſuitableneſs to our purpoſe. The 12. verſe begins this Argument with ὁ λόγος, The *Word* of God; the 13. verſe concludes this Argument with ὁ λόγος, The *Word*. In this laſt place, we tranſlate it thus, *With whom we have to do.* The *Greek* phraſe literally ſounds thus, *To whom the Word is to us.* The *Greek* term firſt ſignifieth *Reaſon*, which is the *internal Word*, or the Underſtanding; their *Speech*, the *external Word*, the *Image* of the internal, of Reaſon, of the Underſtanding. The Holy Ghoſt ſeemeth by this expreſſion in the end, anſwering and ecchoing to that in the beginning, to deſign this ſweet and rich ſenſe; that our Reaſon, our Underſtanding, in its internal form, in its outward Image, which is our ſpeech, ſo far as it is *right and true*, *anſwering* to Jeſus Chriſt, turneth it ſelf to him, formeth it ſelf according to him, fixeth it ſelf upon him, flows back into him, who is the firſt Reaſon and Underſtanding in the Godhead *within*, and its Image *without* in the Creature.

The inward or outward *word* of Angels or Men, is to this *word*, as the *Eccho* to the Voice, the Face in the Glaſs to the living Face, the reflection of the Beam to the direct Beam, the Stream to the Fountain. The ſame term ſignifieth alſo, the *proportion* of things.

All things then, which fall within the compaſs of any created Underſtanding, of any expreſſion in diſcourſe, lie firſt, moſt clearly, moſt compleatly in *Jeſus Chriſt*, the *Divine Underſtanding*, the *Divine Word*, as the *Original* ſpring and meaſure of all underſtandings and expreſſions. What ever, in the nature of things, beareth any proportion of great or little, univerſal or particular, beautiful or deformed, lieth according to that proportion moſt diſtinctly in this *Divine Word*, the Divine Underſtanding, which is the firſt, the moſt univerſal proportion and harmony, the Original ſpring and meaſure of all proportions.

2. I will add another Scripture, which, as in a Picture wrought by a moſt ſkilful hand, ſets with lively force before our eyes the leaſt, the *loweſt* things, ſhining with *higheſt* beauty in the Divine Mind, embrac'd with the *deareſt* ſweetneſſes by the Divine Love. You ſhall ſee there the Divine Underſtanding and Affection *encompaſſing* all things after the moſt univerſal manner, and *inſinuating* themſelves into each thing, with the moſt exact *diſtinction* of ſingulars and individuals.

Jeſus Chriſt, endeavouring to bring us into a Divine *Liberty*, by being free from ſolicitous cares and fears, endeavouring to fix our Spirits upon the Divine Goodneſs, by a full Truſt, and ſweet Reſt, an abſolute and delightful *Reſignation*, affirmeth, *That even the hairs of our head are numbred.* Therefore ſaith he, *Fear not*, Luke 12. 7.

Number is defined to be *quantity diſcrete*, becauſe it doth moſt accurately diſcern and diſtinguiſh all the differences of things, as they lie in the whole and apart, both at once. What ſo ſleight, of ſo little weight, as a ſingle hair of the head? yet God taketh an account of every ſingle hair, while he *numbreth* all our hairs.

The numbring of things, marketh each ſingle Unity, for a treaſure, for the object of eſteem and of care in its preſervation. This appeareth by the *Latin Poet*, who bringeth in the Shepheard Swain ſpeaking thus to his Companions upon the Downs, when they were to ſtrive for the maſtery, in their Rural Muſick.

If from my flock, dare nothing lay with thee.
A Father, a Step-Mother hard agree
To number both each day, the bleating ſheep;
One of the wanton Kids, the tale doth keep.

Each ſingle hair then is a Divine Treaſure, attracting the Eye of eternity, which diligently and delightfully watcheth for its eternal preſervation; for *all our hairs are numbred* in eternity. As it is ſaid of the Stars in Heaven, *God there calleth them all by their names, none of them is wanting*, every one ſhineth as a fixed Star in that ſupream Orb of Glory.

God

God hath made all things, in number, weight, and meaſure. Number is here interpreted to be the *Character* of the ſpecies, or kinds of things, according to their diſtinct eſſences. The firſt and ſupream link in this Chain of eſſential forms, is the *Idea*, or the eternal Pattern or Spring of each Eſſence, in the Mind of God. The *Pythagorean* Philoſophy foundeth its heigheſt myſteries of Divinity upon the nature of *numbers*, as the moſt agreeable figures of it. The *Ideas* or eternal Images of things in God ſo ſeem to ſhine forth moſt clearly, with the ſweeteſt and fulleſt beauties, in abſtracted numbers.

Our Lord ſaith, *That little Children have their Angels, which alwayes behold the face of their Father in Heaven.* Behold here each ſingle hair of our heads, which is an excrement only; how much more each part of our Bodies, each *motion* of our Spirits, each moment of our Lives, or circumſtance in our affairs hath its *Idea*, its firſt Image and Truth, its Original firſt true Being and Beauty eternal; in the heart of God. Theſe at once are the Eyes of God, which by day and by night circle round, watch over, and guide them, the inviſible Chambers and Treaſures of God, where they are laid up, and kept ſafe, as his Jewels.

Number hath been reputed the firſt ſeat and meaſure of *proportion*, Harmony, Muſick, and Beauty in every kind. Number, and Beauty or Harmony, are both by *Philoſophers* and *Divines* appropriated to Intellectual Spirits, who alone are capable of them as their proper operations and objects. Both agree in this definition, which ſeemeth to comprehend not only the proper objects and operations, but the *Eſſence* alſo of immortal Minds; an Unity diffuſing it ſelf into Variety, keeping it ſelf undivided and entire through the whole Variety, bounding the Variety with its ſelf, and binding it up within it ſelf. A great and learned Divine teacheth us, That there is a vaſt difference as between the natures, ſo between the numbers of the Humane, the Angelical, the Divine Underſtanding. The numbers which men apply to corporeal and material Subjects, divide, break, and leſſen the ſubject. In theſe numbers that holdeth true, that the whole is greater than any ſingle part. The numbers with which the Angels number things, retain through all, the indiviſibility of the *Unity*, with diverſity of forms. Here each form or eſſence comprehendeth under its own undivided Unity all forms of things, according to their proper and compleat amplitude, agreeable to the Angelical State, but under the Character of its own peculiar and diſtinct property. But the Divine number, tranſcending all diviſibility and diverſity joyneth in one, the ſimpleſt Unity, with the ampleſt and moſt diſtinct Variety.

Thus after a Divine manner, by this Divine Art of Numeration, are all the hairs of our head numbred in the mind of God. Thus every ſingle hair there, maketh up a Divine Harmony, compoſed of a rich Variety of Divine Proportions, according to the number of all the other hairs, as in the whole, ſo in the ſeveral parts, and ſingle unities. Euery ſingle hair is a center, and a ſeat to the various proportions between it ſelf and all the reſt in particular, as well as alſo to the Harmony of the whole.

I ſhall now give a brief anſwer to the Objections alledged againſt the *Univerſality* of the Divine Knowledge:

1. No Object, however low, however baſe, *embaſeth* the Divine Underſtanding. The figures of *Mice* and *Emraulds* formed in Gold, *leſſen'd not* the luſtre, or preciouſneſs of the Gold, neither did they *detract* any thing from the ſacred Worth, Majeſty, or Divinity of the *Ark*, by being put into it. This *Ark* was the Figure of our *Jeſus*, the eſſential Image, the Divine Mind, Underſtanding, and Wiſdome of the Father. *Lazarus* with his Rags, his running Sores, and the Dogs licking them, repreſented to the life in an excellent Picture, done by the hand of *Vandike*, of *Titian*, or ſome great Maſter, is a worthy and moſt agreeable entertainment for the eye and fancy of any Princeſs, a rich Ornament and rare Jewel for the Chamber or Cabinet of a Prince. The *Plague* with all its loathſome and horrid attendance, conceived in the mind, formed to a moſt exact Image in *Virgil*'s fancy, from thence transferred into his inimitable Poems, becomes worthy of the Ear, the Fancy, the Mind of that great and moſt polite Prince, *Auguſtus Cæſar*; yea, cloathed thus with this Image, the mind and fancy of the *Poet* transfuſe, and preſent themſelves to the ſpirit of that Prince, as of all learned and judicious Readers, with a heightned Beauty, and kind of Divinity.

That is a certain Rule, *That every thing received, is received according to the nature and manner of the Recipient.* The Divine Underſtanding cloathing it ſelf with the Images and Forms of all Objects, *deformeth* not it ſelf, but maketh them Divine: *To the Pure all things are pure, but to the Unclean nothing is pure, but even their minds* (the Angelical part,) *their Conſciences* (the Divine part of their Souls,) *is defiled.*

2. Individuals and particulars, together with Univerſals, appear diſtinctly to the Eye of God, at once, in one view. The Philoſopher of old, affirmed all things to be in all. The ſhady blueneſs in the clear Heavens above us, which ſeemeth to terminate our ſight, is ſaid to be the *deficiency* of our ſight, which is *uncapable* either of extending it ſelf to ſo remote an Object, or of having any *Commerce* with a Body ſo pure, ſo glorious, and ſo near to the nature of a Spirit. Thus the contraction, the obſcurity, the materiality, which ſeemeth to be the bound of our eye and ſenſe when we look to individual things here below, are in truth the *weakneſſes* of our ſenſes, falling ſhort of the glory ſhining in the nature of things.

The light of God, which is alone the true Light, having no darkneſs in it, and ſo the meaſure of all Truth, is ſtiled by St. *Peter*, *A marvailous Light.* This is one of the wonders in the Divine Light. All things here are *tranſparent*; each particular, each part is ſeen diſtinctly in the whole, and the whole compleatly in each part.

The *Pſalmiſt* ſingeth of this holy and high myſtery, That *with God the Darkneſs and the Light are both alike*, Materiality and corporeity, as they appear before him, are ſpiritual and Divine forms. In the face of each material, individual object, ſhineth the *whole nature* of things. This is manifeſt upon a three-fold ground:

1. All

1. All things in Heaven above, and Earth beneath, meet in the conſtitution of each individual. In *Jacob's Viſion* Angels were ſeen deſcending and aſcending upon *each ſtep* of the *Ladder*, from the Throne of God Himſelf above, down to the Earth below. Thus by the *Scale* of Prædicaments in *Logick*, and in *Metaphyſicks*, we are taught, That univerſal and ſuperior Beings, even *Being* it ſelf in its abſolute and unlimited fulneſs, deſcend into the *eſſential conſtitution* of each inferior Being. In them alſo the inferior Being is ſeen *aſcending again*, according to their ſeveral ſteps, inaſmuch as it is eminently comprehended in them.

Thus the *Deſcent* and *Aſcent* of things is preſented unto us in the firſt Philoſophy, by diviſion, compoſition, and reſolution. *Being* it ſelf in its abſolute fulneſs, divides it ſelf into *potential* parts, which are therefore called *potential*, becauſe it ſelf remaineth potentially, and undividedly in each of theſe parts. As in abſtracted numbers, the Unity divideth it ſelf into many Unities; then this Unity, or firſt Being, by its own unconfined power and virtue, joyneth or compoundeth theſe ſeveral Unities or Parts, into the common Unity of one particular form, as a particular *number*. Again, the firſt Unity, or Being, according to the Laws and Meaſures of all Harmony in it ſelf, diſſolveth the common Unity of this inferior form, into its ſeveral parts or unities. Theſe are gathered up into their ſuperior Unities, and ſo return to their firſt Original, as they return, retaining their diſtinction ſtill, but becoming more and more *abſolute and univerſal*, according to the nature of thoſe ſuperior Unities, by which they aſcend.

2. Each Being in its loweſt diviſion, and narroweſt contraction, beareth imprinted upon it, and inſeparable from it, the figure of the firſt and ſupream Being. For this is the firſt, efficient, and exemplar, the laſt final cauſe of all things. Having the figure of the firſt *Being*, it hath in that, the figures of all Beings, in all their various Unities and Diſtinctions. As every ſhadow is inſeparable from its proper Body: ſo, where the *figures* of things are, there are the *truths* themſelves, as the Original, exemplar, formal cauſes of thoſe figures, which flow by perpetual emanations from them, as Beams from the Sun.

3. The Omnipreſence of God, filling all in all, even in the fulleſt ſenſe, as the Eſſence of all Eſſences, as the Form of all Forms, as the Being of all Beings, in every the moſt contracted, moſt obſcure degree of Being, as in a clear Chryſtal Glaſs, preſenteth Himſelf with open naked face to Himſelf, and ſo all things in Himſelf.

After this manner God, whoſe Knowledge as Himſelf, is one pure, perfect, eternal *Act*, at once beholdeth all Particulars in their Univerſals, all Univerſals in their Particulars, according to all their *ſeveral Modes and Diſtinctions*. *He, to whom all things are naked and bare, ſeeth all things* in every one, and *every one* in all forms at once. The night of materiality and corporeity, before him ſhineth with a determinate Beauty, with a bright Tranſparency, as the day of ſpiritual ſubſtances. The contracted ſhades and darkneſſes of Indivi-

duals

duals and Particulars, are as the ample and full light of Univerſals. From this, which I have ſaid here, will eaſily flow my third Anſwer.

3. Nothing is *mean and vile*, ſeen in a right and univerſal Light. Every degree of Being to the leaſt, the narroweſt, and obſcureſt Point, hath Being it ſelf in its amplitude and *majeſty* in it, without which it could not be. Every thing that is in any kind or degree, hath the *Throne* of Being ſet up in it, with God the ſupream King, and Fountain of Beings, ſitting upon it and filling it with the train of his Glories. Thus look upon each Being, and you will ſee it as a *ſpacious Palace*, a ſacred Temple, or a new and diſtinct Heaven.

Being it ſelf, in its univerſal Nature, from its pureſt heighth, by beautiful, harmonious, juſt degrees and ſteps, *deſcendeth* into every Being, even to the loweſt ſhades. All ranks and degrees of Being, ſo become like the myſtical ſteps in that ſcale of Divine Harmony and Proportions, *Jacobs Ladder*. Every form of Being to the loweſt ſtep, ſeen and underſtood according to its order and proportions in its deſcent upon this *Ladder*, ſeemeth as an *Angel*, or as a Troop of Angels in one, full of all Angelick Muſick and Beauty.

Every thing as it lieth in the whole piece, beareth its part in the Univerſal Conſort. The Divine Muſick of the whole would be changed into Confuſion and Diſcords, All the ſweet proportions of all the parts would be diſcorded, and become diſagreeable, if any one, the leaſt, and leaſt conſidered part, were taken out of the whole. Every part is tyed to the whole, and to all the other parts, by mutual and eſſential *Relations*. By virtue of theſe Relations, All the diſtinct proportions, of all the parts, and of the whole, *meet* in one, on each part, filling it with, and wrapping it up in the rich Garment of the Univerſal Harmony, curiouſly wrought, with all the diſtinct and particular Harmonies.

Every Diſtinction, and ſo every diſtinct degree of Being, hath its proper Original, its exemplar Cauſe, its diſtinct Idea in the firſt Diſtinction, the Son of God in the Trinity, the Divine Wiſdome or Mind, the eſſential Idea or Image of the Godhead. The diſtinct Idea or original Image of each diſtinct Being, is here in the form of God, comprehending clearly and compleatly all diſtinct Ideas, all the Original and eternal Truths, or Images of things, with their higheſt Diſtinctions, in a perfect Unity, in it ſelf. Every thing in its proper form, is the *figure and impreſſion* of this Idea. The Idea, and its impreſſed form, *mutually enfold* and wrap up each other. The loweſt and obſcureſt form of Being, reigneth, ſhineth virtually, eminently in its higheſt Truth, with the full and diſtinct Glories of all the Divine Ideas, united in its own proper Idea, as a Throne in eternity, or as in the boſome of its Father and Bridegroom, both in one. In like manner the Idea, with all the Divine forms of things, lieth *ſeminally*, in each particular Being derived from it, like a Divine Sun, in the *center* of it, forming it and all its *motions* every moment, drawing its own Picture, and figuring its own Glories upon them all.

Every

Every degree of Being, as it is a *part* of the whole, is a Divine Variety, ſpringing forth from, and *comprehended* in the Unity of the whole. The Unity of the whole comprehendeth all parts indiviſibly in it ſelf. If it were not ſo, how or where ſhould all the parts be compared each with other? How ſhould a judgment be made of their ſuitableneſs and proportions to each other? The Unity of the whole, with the full variety of all the parts, reſteth entirely in each part. In what way, or by what force otherwiſe ſhall each part be figured, bounded, acted to an agreeableneſs and correſpondency with all the other parts, that the univerſal Muſick may be full and entire?

Reader, I only offer it now to thy thoughts, to be determined by thy judgment, whether all that which we call materiality and corporeity, do not by the charms of this Muſick awaken into a Divine Company of beautiful Spirits. If this be the proper Character of a Spirit, an Unity indiviſibly comprehending a Variety, all Variety, according to its rank and degree in it ſelf, diffuſing it ſelf through the whole Variety, and yet reſting entire in the boſome of each Variety.

Doctor More, whoſe Books full of excellent Wit, Learning, and Piety I alwayes read with much pleaſure and profit, although I be not alwayes ſo happy, as to find my Underſtanding tuned to a conſort and harmony with his, ſeemeth to me like a *Prophet* as well as a *Poet*, to ſing this myſtery, drawn forth from the ſacred retreats of the divineſt Philoſophy in his Poems. There he painteth out with livelieſt colours the whole Univerſe, as a *great Soul and Spirit*, as a *Contexture*, as a *Quire*, or as a *Dance* of many Souls or Spirits, where materiality and corporeity are ſeen, not as diſtinct ſubſtances from the Soul, but as *figures wrought* by the Soul her ſelf, in the loweſt part of that Veſtment, with which ſpun forth from her ſelf, ſhe is *cloathed*, and comes forth upon this lower Stage; As the loweſt point of that beam, whoſe head is in the boſome of the Sun. So with him matter and body ſeem to be the *loweſt ſhade*, into which the Soul deſcends within her ſelf, and the various forms which ſhe puts on in this ſhade.

That ſeemeth to be moſt pleaſantly harmonious to this, which the ſame Author hath in that pleaſant piece of his *Cabbala*, upon the beginning of *Geneſis*. There he figures out to us the Soul and the Body, which he calls her *Vehicle* or *Chariot*, that is, the Image into which ſhe deſcends and rides forth here below, by the *Male* and *Female*, or the *Bridegroom* and the *Bride*, which are alſo *Father* and *Daughter*. The Body thus appears as a beautiful *Image* of the Soul, ſpringing forth from the Soul, abiding by a myſtical marriage in the eye and boſome of the Soul. In it, as in a clear and chryſtalline Glaſs, the Soul, with raviſhing delights, ſeeth her ſelf in all her own beauties and ſweetneſſes. Of it ſhe ſaith, This is life of my life, beauty of my beauty, my ſelf ſpringing forth from my ſelf in a beautiful Image, and ſo repreſented to my ſelf. Thus is the Soul tyed by *irreſiſtible Charms* to its Body. This way the Soul *falls* from her purity, and the joys of her immortality, while ſhe *ſinks* into, and looſeth her ſelf in this ſhadowy Image, as if this were her only true, her only

only beautiful form. She hath now *drowned* in a deep *oblivion* her Angelical, her Divine Beauty and Being, unto which ſhe ſhould have riſen, as to the Original Glory, by thoſe inferior and fading figures of her ſelf in this ſhade. On theſe Original Glories, as her golden full-ſpread wings, ſhe ſhould have deſcended into this ſhadowy Image, and upon the ſame wings have carried up in her embraces this ſhadow into the eternal Light. This divinely pleaſant figure of *Dr. More*, brings to my mind ſome thing of *Plotinus*, in his Diſcourſes upon the Soul, not unſuitable to him, and to our preſent purpoſe. He teacheth us, as from a ſacred Oracle, That every Soul cometh down into this World as a *Cæleſtial Venus*, or an heavenly Beauty, the beautiful Daughter and Image of the ſupream God, attended with a *Cæleſtial Cupid*, or an heavenly Love, her own Birth, ever with her, ever before her, her dear delight and glory. By this Love, the ſeed of the Divine and eternal Beauty in the Soul, ſprung up into a Child, into a pleaſant youthful growing Image, upon his wings ſhe ſpringeth up, and takes her flight abroad into all forms of things, as ſo many ſcattred figures and births of the firſt Beauty, until, with her Love, ſhe return into the boſome of that.

Dr. Cudworth, who by giving us a ſhort reliſh of that rich treaſure of Knowledge and Learning, remote from the Vulgar, cauſeth alſo a regret in us, that he entertaineth us with no fuller a Feaſt, when that Feaſt might be a Divine Feaſt, Sacrifice, and Marriage all in one, enformeth us from the *Jewiſh Doctors*, That all Souls come down from above in a *married*, or *Conjugal ſtate*. This ſeemeth to make one entire piece with *Plotinus* and *Dr. More*. The ever bleſſed *Trinity* is the firſt Marriage, and glorious *Prototype* of all Marriages. Here the *Father* is the Lover and Bridegroome, the *eternal Word* or Wiſdome is the Daughter and Bride, his eſſential Image, in which his own glories and ſweetneſſes offer themſelves to his Divine View and embraces. The Holy Spirit is the Love, which ſpringeth forth from theſe two, which is the Fountain of the Divine Birth and Generation between theſe two, which uniteth them in eternal embraces, in a Divine fruitfulneſs, by which they Spring up within this Marriage-bed, into innumerable Births and Images of themſelves, in this their Love-Union.

Souls, as they are the *Birth*, ſo do they bear the *Image* of this *Trinity* and Marriage. The Soul bringeth forth within her ſelf this ſenſitive Image, which is her Daughter and her Bride. The love which unites theſe two in a *Conjugal ſtate*, which ſprings mutually from both, as they are living Images each of other, as they are one ſelf or ſubſtance in two diſtinct forms, which is the ſame in both, is the Spirit of life and motion. This makes the ſweetneſs of life, and of all vital motions, That *Love is* their *Spring* and their *Spirit*. From this Love, as from the Marriage-bed, doth the Soul by her own proper Bride, which is its Body, bring forth it ſelf into all ſenſitive and corporeal forms, which furniſh and fill this viſible World. Thus Souls come down in a Conjugal ſtate, while each Soul brings down its Bride and Body in its boſome, out of which it ſprings, as *Eve* ſprung

ſprung forth out of the ſide of *Adam*, his fair and flouriſhing Image, while he flouriſhed in his pure and *Primitive Beauties*. I confine not that ſentence of the *Jewiſh Rabbies* to this ſenſe, which yet ſeemeth to me (although perhaps not the only ſenſe) as proper in it ſelf, as it is pertinent to our Diſcourſe. If theſe grounds be good and firm, clear will it be, That there is nothing vile or mean in the nature of things, rightly ſeen, when as all things are Spirits, or Souls in their married ſtate; that is, *heavenly Beauties*, and heavenly Loves in various forms and poſtures, where all their motions are the loves of theſe Souls in their lovely flights. Some one may think this to be underſtood and confirmed by that of the *Pſalmiſt*, cited in the *Epiſtle* to the *Hebrews*, *He hath made his Miniſters Spirits, or Winds, his Angels a flame of fire*. The Fire, the Air, all the Elements in their various compoſition, the Cœleſtial Bodies, *are Spirits*, in their proper *Veſtments*, *Vehicles*, or *Chariots*, with their proper *Brides*.

Theſe heavenly Beauties and Loves may be caſt into a deep ſleep here, yet are they ſtill ſleeping Beauties and ſleeping Loves, beautiful and lovely in their ſleep. Although, like *Abraham*, they may have diſordetly, deformed, diſtracting Dreams in their ſleep. In theſe Dreams an *horrible darkneſs* may fall upon them, ſtrange Viſions may be preſented to them. They may ſee dreadful fires in the midſt of this darkneſs, themſelves, their dear Bride the ſenſitive Image, like Doves, lying dead, and *divided* one from another, like innocent Beaſts of Sacrifice ſlain, and cut into ſeveral pieces, with the brands of fire, or burning Lamps paſſing between them. In the horrour of theſe Dreams, and in this ſleep, they may lie, till they be awakened, by that joyful ſound of a Trumpet from Heaven, or of an *Arch-angel*, *Ariſe and ſhine, for thy light is come, the glory of the Lord is riſen upon thee*; Which St. *Paul* expreſſeth thus, *Awake thou that ſleepeſt, and ſtand up from the dead, for Chriſt ſhall give thee light*. Then ſhall theſe Bridegroom-Souls, with their beloved Brides, their Bodies, appear after this dark and tempeſtuous night of their ſleep and dreams, in the freſh and pleaſant morning of a *new day*, as new Heavens and a new Earth, with their Beauties, all new married anew to each other.

Some have imagined, that theſe Souls, together with their Bodies lying yet in their boſomes above, before their *deſcent* and *fall*, had a *proſpect* of this terrible dream in that Image of the Divine Wiſdom, which did then ſhine clearly in their Natures and Eſſences. It ſeemed to them an horrible Pit without any bottom, a vaſt and howling Wilderneſs full of deformed and dreadful Monſters, to which their ſweet Beauties and Chaſtities, dearer than their Lives, would be expoſed to be deflowred *and defiled* by them, full of Dearths and Droughts, full of fiery Serpents, which with ſtings fixed in them, with their infuſed Poyſon would fill them all over with pains and horrors, would ſubject them to that moſt deformed and moſt dreadful Monſter, *the King of Terrors*, *death* it ſelf. Thus were they for their own ſakes moſt averſe to this deſcent and exile from their native home, from themſelves, from their own true, ſweeteſt Purities, Beauties and Beings.

But in that Divine Glaſs, in which they ſaw this *Proſpect*, they ſaw alſo that this terrible Dream had a Divine myſtery of wiſdome and love in it, that out of it was to ariſe from every part and circumſtance in it, a far more *tranſcendent* Glory to the ſupream *Love*, their Father and Bridegroom. They ſaw, that this *Love* it ſelf would go along with them through all, though hidden and vailed, reſerving his own Purities and Sweetneſſes in the *midſt* of all. They ſaw, that he in the midſt of thoſe hidden Purities and Sweetneſſes, would preſerve that Love which he had to them in eternity, when he beheld them in that *firſt-born Image* of all loves and lovelineſſes, and that in theſe loves and lovelineſſes he would conduct them, and direct their way through this Wilderneſs. They underſtood, that he would be a *ſeed* of *hope* to them, by the virtue of which they ſhould certainly in the *ſet time*, in their proper ſeaſon *aſcend out* of this Pit, return home from this *Exile*: then ſhould they be received with an univerſal ſhout of Joys and Glories, reſounding from all things without them, and within them, when they ſhould ſee all theſe ſufferings break up into the moſt heightned Glories of the ſupream God, the ſupream eternal Love, and themſelves with Raptures of higheſt pleaſures, tranſcending all Humane or Angel-like thoughts, taken up into the fellowſhip of theſe Glories.

This imagination ſeemeth to ſome to be well-grounded upon, and naturally to ariſe from that Scripture, *The earneſt expectation of the Creature* (or the *Creation*) *was made ſubject to vanity not willingly, but by reaſon of him* (or for his ſake) *who ſubjected the ſame in hope; becauſe the Creature* (or the *Creation*) *it ſelf alſo ſhall be delivered from the bondage of Corruption, into the glorious liberty of the Children of God: For we know that the whole Creation groaneth and travelleth in pain till now.*

Reader, I hope it will not be unacceptable to you, that I have endeavoured to divert thee and my ſelf by theſe Speculations, which ſeem to be very pleaſant, repreſenting to us the Soul, as a *Cæleſtial Bridegroom* with its *Bride* and *Bridal Chariot* both in one, its *Body* deſcending and returning, as in a *Cæleſtial Dance*, meaſured by the Muſick of the Divine Harmony. Let theſe things have with thee that weight of *probability* or *truth* which thou thy ſelf ſhalt give to them in thine own judgment. However I have thought them proper to my preſent end, the illuſtration of that truth, the harmony of things in the whole, and of the ſeveral parts as they lie in the whole, which ſeemeth to me to be clearly character'd in all the beautiful and bright lineaments of Reaſon it ſelf, which its eſſential form, is an univerſal Harmony, and to be expreſſed through the whole Scriptures as their proper deſign, which are a Divine Draught or Deſcription of the Divine Harmony in its eternal Original, and in its Figure.

St. *Paul* ſaith, *That all things work together for good for thoſe that love God.* The only true *love* of *God*, is the immediate and proper Birth of the Divine Love, its cleareſt and fulleſt *effulgency*, and its moſt perfect *reflection* upon *it ſelf*. This is the eſſential Character of

of a Saint, as he is the *ſpiritual man*. To this perſon St. *Paul* ſaith, *All things are yours, this world, life and death, things preſent, and things to come; you are Chriſt's, and Chriſt is Gods.*

God is the Head, the beginning, the end, the meaſure of Chriſt. Chriſt is the Head, the beginning, the end, the meaſure of a Saint. A Saint is the head, the beginning, the end, the meaſure of all things. All things through the whole World, through the whole compaſs of time, in both thoſe bright and black Regions of Life and of Death, are exactly tuned each to other, and ſtruck with a *Divine Hand of Power and Skill* with all manner of ſweetneſs, to make the moſt agreeable and charming Muſick to God, to Chriſt, and to a Saint, as they dwell together in one heavenly *Image*, and in one eternal *Spirit*. All things, even the moſt diſtant and moſt contrary, meet together by a moſt admirable and raviſhing *conſent*, in one moſt beautiful Harmony of a perfect, univerſal, eternal good, to a Saint, as he is in Chriſt, as Chriſt is in God, as all three lie together in the pure, the ſoft, the ſpacious boſome of Divine and eternal Love.

But I ſhall ſpeak more fully of this univerſal Harmony in the Second Part, when I ſhall have occaſion to ſhew, what place *Sin* hath in this Harmony, how *Diſorder* it ſelf is *reduced* into Order by its powerful Charms, how the Harmony is made perfect by a full Variety; The *Variety* cannot be full without a *Contrariety*; how in the contrariety the *Law* ariſeth, as a miniſtry of *wrath*, *out of which* Sin takes its birth as a *Contrary*, which is the proper *correlate*, or mark, or object of the Divine Contrariety and Wrath, how this Divine Contrariety heightning it ſelf to the *utmoſt* upon Sin and Sinners, to declare to the utmoſt their *irreſiſtible* contrariety to the Divine Nature, and *prevailing over them*, in the Perſon of Chriſt conſuming them, conſumes it ſelf together with them as a flame with its fewel, like a flame it vaniſheth into the pure Air, Light and Heaven, where all things now ſpring again, and are ſeen *new* in the beautious Glories and ever-flouriſhing ſweetneſſes of an Univerſal and Divine Harmony, through the *Death* and *Reſurrection* of the *Lord Jeſus*.

But we will leave theſe things to their proper places: In the mean time this Truth ſeemeth to be firmly eſtabliſhed upon unmoveable grounds, that nothing, as it lies in the *whole*, in all its cauſes, concurrences, relations, and circumſtances, is mean, vile, or little, unworthy of the *Divine Mind*, which if it were a ſtranger to any the leaſt circumſtance of things, even the firſt, moſt unperceptible motions of the Will, were uncapable of judging of the *Harmony* of the *whole*, of *Good* and *Evil*, which conſiſt in *order* and *diſorder*, eſpecially of *moral Good* and *Evil*, the chief Good and Evil, of the chief *pieces* of the whole *Work*, Intellectual Spirits, whoſe Good and Evil in order to an eternity of Happineſs or Miſery, are defined and determined by every motion of the *Will*.

If I have been at the expence of much time and pains upon this Subject, the *Omniſcience* of God, or the *univerſality* of his *Knowledge*, and the *exactneſs* of it in this Univerſality, I humbly conceive that

I have not done it impertinently, being moved to it by theſe two Reaſons,

1. Learned men know, that this *Flower* in the Crown of the *Great King*, this *Attribute* of God, hath been *denied* to him in the face of the whole World with great confidence, with bold pretences of Reaſon and Learning oppoſed to it. I have heard this perfection of the *Divine Nature*, in the Proceſs of a Diſcourſe upon this *freedome* of the *Will*, queſtioned, *Whether it were proper to God, or a Perfection?* and this Queſtion made ſoberly there, where modeſty, goodneſs, and learning have met together.

2. This Argument of the Divine *Omniſcience* appeareth to me with ſo great weight in this cauſe, that if this be freely granted, and clearly underſtood, I cannot at all comprehend by what way or means the *liberty* of the *Will*, now examined, can *ſupport* it ſelf, without the overturning the whole *fabrick* of our *Philoſophy* and *Divinity*, with the abſolute *ruines* of all their beauties and ſtrengths. I hope in a few words to manifeſt this in the *Second Part* of this *Argument*, which now follows.

2. *Part.* The *Second Part* is the *Original of the Divine Knowledge.*

This *knowledge of God* ariſeth not *from without*, but from *within himſelf.* This Truth ſeemeth to carry the full and ſweet light of its own evidence brightly ſhining in the face of it. If God receive any thing *from without*, he is no more *immutable*, *impaſſible*, *independent*, a *pure Act*, a *perfect eternal Act*, a *ſimple* Unity, but a *compoſition* of *divers* and *different ingredients.* If any *Species* or *Image*, if any *Knowledge* flow in upon the Divine Underſtanding from any *external Object*, not only all the Properties, Perfections, and Attributes aſcribed to God, but his Godhead it ſelf, with all its moſt eſſential Glories are ſhaken, overthrown, and utterly *demoliſhed.* If God be *receptive* of any thing from any other, he is no more the *firſt*, the *univerſal Being*, the *Fountain* of all *Being*, and ſo no more *God.* It is generally and rightly affirmed, *That the Eſſence of God and the Operations are the ſame, that his Knowledge is Himſelf.* If then He receive the knowledge of any thing, He receiveth alſo *Himſelf*, and his *Godhead* from a *Forreign Spring.* *Who*, ſaith St. *Paul*, *hath been his Counſellor? or who hath given to Him firſt, that He ſhould repay?*

Object. Some eminent Divines ſeeming to underſtand, the force of the Reaſon in this Point to lie in the *fore-knowledge* of God, have believed themſelves to have gained a full Victory over it, by an imagined *co-exiſtence* of God with the Creature. For, ſay they, God is infinite, as in his Eſſence, ſo in his duration. By virtue of this infiniteneſs he after an immutable manner *co-exiſts* with the Creature in all its changes. *Eternity*, which is the duration of the Divine Eſſence in its undivided and unchangeable but unconfined Unity, *co-exiſts* with *time*, the duration of the Creature in all its numerous and ſucceſſive motions, in all its undivided moments. Thus, ſay they, God properly *foreknows* nothing, but *knoweth* every Creature,

Creature, as it is preſent with Him in its own *proper exiſtence* and *time.*

Anſw. If all this in the full Latitude be freely granted, I humbly conceive, that the preſent Argument remains ſtill in its full force, unſhaken, untoucht. But firſt, I ſhall crave leave to offer ſome *incongruities* and miſtakes, which make me uncapable of ſatisfying my ſelf with this *co-exiſtence*, thus formed and founded:

1. This ſeems to take away out of the mouth of God Himſelf, ſpeaking by the Prophet *Iſaiah*, one Principal proof of his Godhead, which he pleaſeth to make uſe of ſeveral times over, and in which he glories, challenging all the *gods* of the *Heathen* to come and try their Divinities by this Teſt; *This is the Power of Prophecying, the declaring of things to come.*

2. Doth not the *Co-exiſtence* mentioned *commenſurate* God with the Creature, make God the Subject of a Relation to the Creature, eſtabliſh a proportion between Him and the Creature; which are all contrary to the infiniteneſs of God, as to the moſt uncontroverted Principle of Divinity ſhining in upon us by the light of *Nature*, or of *Revelation.*

3. If God by *Co-exiſting* with the Creature, in the moment of the Fall, at the beginning of time, declares that full Victory of Chriſt over the *Serpent* at the end of time, which he knows only by *co-exiſting* with that action in its proper ſcene and duration, at the winding up of all Ages; Doth it not follow, that the beginning, and the end of time in their proper ſeaſons and durations, *co-exiſt* and fall in with each other? For this is a Maxim of univerſal force, *That thoſe two things which meet in a third, meet in themſelves.*

4. The beſt Underſtandings, pure and clear as the Sun it ſelf, clouded with fleſh, while they ſee through ſo thick a *medium*, are capable of various and diſproportionate views of their *Object.* A weaker ſight fixed on, and confined to ſome narrower and more particular Image, may in that ſometimes diſcover to better eyes, which extend themſelves to a more ſpacious Object, an error in that ſmaller Point. Accordingly thoſe great Spirits, with whom I now treat, perhaps may find themſelves miſtaken in their ſenſe of the Divine *Co-exiſtence* with the Creature, if they pleaſe to conſider this which I ſhall now propound.

God indeed is infinite. By this infiniteneſs he is above all proportion to, all commerce with every thing that is finite. By this infiniteneſs he comprehends in himſelf all Creatures, with all their Exiſtencies, Formalities, and Modifications, after an infinite manner, *eminently*, and with the higheſt *tranſcendency.* Thus he beholdeth, thus he converſeth with all things *within* Himſelf.

Divines generally place the Joys of glorified Spirits in that *Beatifical Viſion*, which is the ſight of all things in the moſt amiable face of the moſt highly adored *Trinity*, as in the only clear Glaſs of all Images of things, in their eternal Truths. Is not God Himſelf bleſſed in the firſt place with this *Beatifical Viſion?* Doth not He much more certainly, with a delight proportioned to a God, behold all things

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in this Glaſs of the *Trinity*, in the ſupreamly beautiful face of our *Jeſus*, his own *eternal Birth*, his own *eſſential Image*, the full *reflection* of himſelf upon himſelf? Is not this *firſt* and full *birth* of the Godhead its moſt *univerſal Birth*, where by bringing forth him, he brings forth all things at once in him, according to their firſt and faireſt *Births*, as beautiful lineaments compoſed of Divine Lights and Shades in this face and Divine Form, where all pleaſantneſſes dwell.

Thus, of a truth, God *co-exiſts* with all Creatures, hath in Himſelf, in his Eſſence, Exiſtence, and Duration, the exact meaſure of all Eſſences, Exiſtencies, and Durations; but this is according to the manner of the Divine and Uncreated, not of the created *nature*, as he comprehends all in himſelf.

5. I come to that now, which I promiſed, as my chief and concluding Anſwer.

Here I ſhall endeavour to make it appear, that all this eſtabliſhed in the moſt deſired ſenſe falls ſhort or flies wide off our preſent Argument, leaving it altogether untoucht. For let it be, that God doth *exiſt*, together with the *Creature*, in the proper and formal exiſtence of each Creature; yet ſtill we fall upon this *Dilemma*, The knowledge of each Creature, in the Divine Underſtanding, arriveth from *without*, or ariſeth from *within*.

The firſt of theſe hath following it an *horrid train* of direful *inconveniencies* repreſented above, ſuch as I may well tremble to mention and the holy Angels ſtand amazed to hear, the paſſibility, mutability, dependency, imperfection of the Divine Eſſence in it ſelf, compoſitions, diviſions in the Divine Nature: in a word, the *deſpoſing* of God from being God. The Devil indeed in all forms practiſeth this as his chiefeſt Artifice, the eſtabliſhing of ſuch imaginations and opinions in our Spirits, as by the *dividing* of the Godhead in it ſelf, may divide God from Himſelf in our ſenſe of Him, and ſo in truth ſeparate us from the ſupream *Unity*, the only *Crown* of all *Righteouſneſs*, Reſt and Joy, that by dividing he may *Reign*.

If I deceive not my ſelf thus this imagination of Gods receiving his *Knowledge* of created things from the objects themſelves, exiſting in their own proper forms out of their cauſes and preſent before him, is thus attended with ſuch a troop of *infernal Monſters*, as cannot but affrighten us from entertaining any ſuch conception. The firſt part of the *Dilemma* being then removed, the ſecond is eſtabliſhed, namely, that the knowledge of all things in the mind of God, hath no ſpring from *which it* ſtreameth *beſides God Himſelf*. All the *Attributes* of God, all the ſenſe which all Nations, all Spirits have of God from the *light* of *Nature* or of *Revelation*, his *All-ſufficiency*, his Being the *beginning*, the *end* of all things, teſtifie with great concurrence to this *Truth*. It ſeemeth to me indeed Impertinent to uſe many words to clear or confirm it. If then God have his Knowledge of every Creature from within, he comprehendeth all the Creatures in his own *Divine Eſſence*, either *formally*, in their own proper Natures and Exiſtencies, or *virtually and eminently*, as in their

their first cause. No other way seemeth to me imaginable, by which the Divine Mind should be at once both the *Eye* and the *Glasse*, to behold all things in it self.

If we place any *Creature*, according to its proper form, in the *Divine Essence*, we place it upon the *Throne* of the *Godhead*, and cloath it with the *form* of *God*. It remaineth then, that the *Divine Knowledge* is the *intuition* or *view* of things in their first and eternal *Original*.

Moreover, *Knowledge is the Image of the thing known, in the understanding of him who knoweth it.* There are only three sorts of Images: 1. The *Original Image*, the *exemplar cause* and *pattern*. 2, The *essential form*, which is the thing it self. 3. A *Copy* or *Figure* of this, as the *Picture* taken from the *life*, and the *shadow* cast from the *substance*. Thus the Lord Jesus in his spiritual Glories, as He is the Divine Understanding, is the *Original* form of the Sun, the *Suns Sun*. To him agrees that, which *Plutarch* delivereth to us from the ancient *Philosophers*, that the God of the Sun, which inhabits the Sun, excels the Sun in the sweetness, beauty, and glory of his Light, ten thousand times more, than the Sun doth this Earth, or the darkest Cloud. The Sun it self shining in these visible Heavens, is the essence or essential form, framed by this pattern, sprung forth from it. The Light, the Sun-shines, and Suns which we severally take in with our eyes, are so many figures, and pictures, or shadows rather of this Sun flowing from him.

If we believe the Creatures in their essential forms, or in their shadowy figures, to inhabit the Divine Understanding, we either exalt them to an heighth too far above them, by bringing them into the *Divine Unity*, and so making them one God with God; or we debase the *Divine Nature*, by bringing it down to a composition with things forreign and inferior to it.

The *Philosopher* teaches us, that *Science*, or clear and certain Knowledge, is only the *knowledge* of things in their *causes*. The first and most perfect Spirit is only capable of this *knowledge*, which alone is most perfectly clear and immutable, the knowledge of things in their first and universal cause. Thus the Divine Essence in the Person of our Jesus, the Divine Wisdome and Understanding, the brightness of the Divine Glory, the Image of the Godhead, pure, naked, full, substantial, eternal, is both the only Object of the Divine Eye, worthy of it, and compleatly suited to it, and also the Species or Image, in which and by which alone all Creatures, all forms of things in Heaven, Earth and Hell, are presented to it. This is that *Unity*, which in its pure simplicity, being free from all division of parts, or diversities of forms, is absolutely unbounded, and so diffuseth it self into the most perfect and unconfined *Variety*, comprehending it entirely, altogether undivided within it self, as in a spiritual most spacious *Palace* of *Light*, and *Paradise* of the *Divine Life*, upon the high and flourishing *Mount of Eternity*. This is that *Unity* in its first *distinction*, and so in the most full *Variety*, our *Jesus*; in whom all *fulness* of *Nature*, *Grace*, and *Glory* dwelleth in its sweetest repose,

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in the moſt perfect Harmony of all the moſt heightning Beauties and Delights. This is the *Beatifical Viſion*, in which God clearly contemplates, compleatly enjoys Himſelf, and all things in Himſelf, as in the Chriſtalline Fountain of the Godhead.

Let me now bring home to my preſent mark, this preſent *Argument*, by drawing up my whole Diſcourſe upon it, into three ſhort *Propoſitions:*

1. God, who *knoweth* all things *diſtinctly* and *exactly*, knoweth every *Act* of the *Will*, every *actual determination* of it in each *Act*.

2. God, who only knoweth all things, by beholding them in the *Glaſſe* of his own *Eſſence*, in the divinely beautiful, the only beloved Perſon and form of his only eternal Birth, his own Son; there hath the view of the *Will* of Man in every diſtinct *motion*, *act*, and *determination*, as in its firſt *exemplar cauſe* in eternity.

3. The will of man then in every *motion*, *act*, and *determination* of it, is from eternity *predetermined* in the Divine Underſtanding, as in its *firſt cauſe* and *Original form*. Upon theſe grounds, the Knowledge of God is at once a *fore-knowledge* of *future* things, and a *knowledge* of things *preſent*: 1. It is a fore-knowledge, as it ſees things in their *firſt cauſe*, in a ſtate far above and tranſcendent to the ſtate of their proper *exiſtency*, as they ſtand forth out of their cauſes. 2. It is a *knowledge* of things *preſent*, as eternity and the Divine duration containeth in it ſelf the *meaſures*, the *exemplars*, and ſo the moſt exact *forms* of time and every ſucceſſive duration, in its ſeveral *aſpects* of *paſt*, *preſent*, and *to come*. Beſides that, as the Sun looking forth, makes the Day and the Light, with all the viſible Images, with which it beholds the Heavens and the Earth, ſo the Divine Eye is at once a Glaſs to it ſelf, and a *Fountain* to all things; by beholding things every moment in it ſelf, it doth formally every moment ſend them forth from it ſelf: ſo at once it ſeeth them in their *formal cauſe* and *preſent exiſtence*.

6. Argument.

The *ſixth Argument* drawn from this *Head*, is the *infiniteneſs of God*. This is a *Negative expreſſion*, repreſenting to us a *Poſitive Perfection*, which ſurmounts all Aſſimilations, all Similitudes or Images, which the higheſt underſtanding of men or Angels is capable of taking in, or the whole Creation united in its moſt abſtracted and heightned Excellencies of bringing forth. We figure it to our ſelves only by a *Negation*, or *removal* of all *figures*, of all terms or bounds. We ſeem to touch it with the *Top point*, and ſimpleſt *Unity* of *Spirits*, by a *ſilence* and *ceſſation* of all created powers or faculties in us. We ſeem to apprehend it only by being *comprehended* of it, and *loſt* in it. If we knew and taſted the unexpreſſible Sweetneſſes, the high Raptures, with the Divineſt Pleaſures, in the contemplation of the Divine *Infiniteneſs*, how far ſhould we be from ſtreightning or darkening its Glories by limiting, and in limiting, dividing them? If God be God, that is, *before* all things, and *above* them, he is abſolutely *unchangeable*: As He is unchangeable, He is every where, every

every way the ſame, equal and entirely perfect, equally and endleſly removed from all bound and limit. If God be God, that is, the *firſt* of all things, He hath the *Fountain of Life* in himſelf. Thus he is ever freſh and new, ever ſpringing into freſh and new Glories, ever equally, endleſly removed from any concluſion or confinement in his Births and Beauties.

The *Divinity* and *Poetry* of the *Heathen* from their moſt ancient, moſt ſacred myſteries, teach us, that *Love* is the *Eldeſt* and *Youngeſt* of all the *gods*. Our God, the God and Father of our Lord Jeſus, is the God of *Love* in the trueſt, the ſweeteſt and the beſt ſenſe. He alone is Love it ſelf, in an abſtracted eternal Divine *Eſſence* and *Subſtance*, pure Love, altogether unmixt, having nothing in it ſelf different, or divers from it ſelf; thus is an *infinite Love*, a ſweet and clear *Sea*, which ſwalloweth up all bounds, all ſhores and bottoms, into it ſelf. This *Love*, as it is every way the ſame, is the *ancient of Dayes*, the *eldeſt of all the Gods*. This *Love*, as it ever flouriſheth with a perpetual *Spring* and *Youth* of all Beauties, of all beautiful Delights, is the *youngeſt of all the Gods*. Thus is this moſt high and holy *Love*, the *God of Gods*, the *Firſt* and the *Laſt*, containing all things within its own bliſsful boſome, as the bound of all, but being it ſelf every way beyond all bounds, without all bounds, *infinite*.

How infinite are the joys and bleſſedneſs of this *Infiniteneſs!* How is this infinite God, our God, the only true God, a Paradiſe of Love, infinitely heightned in all the beauties and ſweetneſſes of Love, infinitely diffuſed through all things, beyond all things? How is He at once the Paradiſe of Love, with its infinite heightnings, with its infinite amplitudes in every part, in every point of things, entirely perfect? How is it every where the ſame, every where new, to the ſatisfaction, to the ſwallowing up of all the moſt fixt, moſt various, moſt vaſt deſires, into an Aybſs or Ocean of Delights equally unconfined and undivided! *Shall we then limit the holy One of* Iſrael? If we do not, we muſt aſcribe this greatneſs to Him, that He contains all things in Himſelf. *In Him all things live, move, and have their Being.* We muſt attribute this immenſeneſs, or immenſurableneſs to Him, *to fill all in all*, as the only diſtinct, exact *meaſure* of all things; himſelf ſtill tranſcending all, and being meaſured by nothing. It is ſaid of Chriſt, *That the Church is the fulneſs of him, who filleth all in all.* The Humane Soul, or Intellectual Spirit, is a rude imperfect ſhadow of the Divine Infiniteneſs. Our thoughts are living Images in various poſtures and motions. They are in a manner the Creation, *the Creatures* of our Souls. They *live*, *move*, *and have their being* in our Souls. Our Souls alone fill all in them all. How far greater is the diſtance between God and his Creatures, than between the Soul and its Creation? How much more leſs, even leſs than nothing are all the Creatures to God? How much more truly, more entirely are they all that they are *in Him?* how much more abſolutely is he their fulneſs, *filling them all in all?* All things then, all Eſſences, all Lives, all Vital Powers and Faculties in each Eſſence, all Motions of life, all Acts or Operations of every power and faculty, are in God. He

alone filleth all in every Eſſence, Life, Power, Faculty, Motion, Act. All are in Him, have all their diſtinct forms, degrees, modes of being in Him, to the leaſt degree, or ſhadow of Being.

Thus Angels and Men, the Underſtanding and Will of each Man, of each Angel, every act, motion, determination of each Underſtanding, of each Will, are *comprehended* in God. God entirely *filleth all*, every Perſon or Spirit, every Underſtanding and Will, every Determination and Motion. Where we *exclude* him out of any Spirit, Eſſence, Power, or Operation, there we ſet a *bound* to the eternal Spirit, there we *limit the holy One*, that pure Eſſence and Act, there we ſay to Him, *Thus far ſhalt thou go, no farther.*

If God be acknowledged for Being it ſelf in its pureſt ſimplicity, it is *Being* alone which can bound him. All without him, where he ceaſeth and terminateth, is not *Being*. But who underſtands not this, that that which hath no Being can be no bounds?

7. *Argument.*

The ſeventh Argument is the *cauſality* of God. The celebrated Argument of the Philoſopher, by which he aſſerts the Divine Being, is the *neceſſity* of one *firſt mover*. For, if the cauſes of motion did not terminate in ſome one firſt mover, but did proceed to an infiniteneſs of ſucceſſions, all things will be at a ſtand, motion will univerſally *ceaſe*. For an infinite ſucceſſion of cauſes could never be paſt through, nor arrive at any effect.

This determinates the truth of a God, and the Nature of a true God, that He is the firſt Mover, the firſt Cauſe.

The force and dignity of this firſt Cauſe declareth it ſelf to us in theſe following Maxims, which ſtand fixed in the eternal Reaſon of things, as in their proper root, and ſhine clearly in the evidence of their own Light, and have their Truth ſealed by an univerſal Teſtimony.

1. *The firſt Cauſe is the univerſal Cauſe.* All things, all cauſes and effects, all cauſalities and efficacies, all order and connexion of things, are virtually and eminently comprehended in the firſt Cauſe, from which, according to their proper places, and eternal patterns, they flow.

2. *The firſt Cauſe is moſt of all, moſt truly and moſt fully, moſt properly and moſt powerfully the cauſe of every effect.*

3. *The firſt Cauſe is more intimate to every effect than any ſecond Cauſe.* It is moſt intimate to every effect, with an intimateneſs of *preſence and power*, it is immediately omnipotent with an immediateneſs of Perſon and of Virtue, of Operation and of Efficacy.

4. *Every ſecond Cauſe hath its cauſality, acteth and produceth its effect, in the virtue of the firſt Cauſe.* Therefore Philoſophers and Divines have taught us, that all Cauſes and Effects, in their orders and connexions, are onely explications or *modifications* of the firſt Cauſe.

5. *That which is the Cauſe of the Cauſe, is alſo the Cauſe of its Effects.* The Operation of each thing followeth its Eſſence. All Operations, which are ſecond Acts, are folded up in the firſt Act, which

which is the Eſſence, and flow forth from it, as that unfolds it ſelf in them, within the compaſs of its own proper Orb and Sphere.

All theſe Maxims reign with an univerſal Soveraignty of Truth and Power through all orders of things, over all minds. They ſeem to be unmoveably eſtabliſhed upon the Baſis or Foundation of that Principle, That which is the firſt in any kind of things, is the univerſal Root, Rule, Truth, and Life, to all things of the ſame kind. That alone is ſuch by it ſelf. All other things of the ſame kind are ſuch in the force and virtue of that, by its preſence and power in them.

Let us now bring this down to the particular Subject of our Diſcourſe. If God be the firſt Cauſe, if the Will be a ſecond Cauſe, if the Acts of the Will, and the determination of the Will in theſe Acts, be the effects of the Will, then is God the univerſal cauſe of all theſe, then is he more truly and effectually the cauſe of each act and determination of the Will, than the Will it ſelf, then is he in the immediateneſs of his Perſon, Power and Operation, more intimate to each act and determination of the Will, than the Will it ſelf, then doth the Will, with all its acts and determinations, in their ſeveral Orders, Connexions and Circumſtances, lie virtually and eminently in the Divine Will, as in their firſt Cauſe, from which, in their proper ſeaſons and places, they flow diſtinctly forth, as that firſt Will, which is one pure eternal Act, unfoldeth it ſelf into them.

A great Philoſopher and Divine repreſenteth all Births and Productions, thoſe of Flowers and Trees in Gardens, of Beaſts in the Fields, of Fiſhes in the Sea, of Birds in the Air, of Celeſtial Light, of Men and Angels, as ſo many *Songs of Praiſe* celebrating the firſt Birth and Production, the eternal Generation of the Son from the Father in the Trinity. For, ſaith he, all other Productions or Births ſpring up and ſtand, in the virtue of this.

All cauſes and effects in like manner are ſo many Divine *Songs*, ſounding forth through the whole Heavens and Earth the Praiſes, the Power, the Efficacy of the firſt Cauſe. For in the womb of that, as they all immediately fall in the boſome of that, they lie together in its virtue and preſence, they ſpring and flouriſh, its ſacred Image and Impreſſion they all bear divinely engraven upon them. I have now finiſhed my Arguments drawn from the firſt *Head*, the *Nature of God.*

Gentle Reader, Perhaps I may ſeem to thee to have drawn out to a great length, and to have made frequent large Digreſſions upon this *Head* of the *Deity*. I have indeed willingly taken every fair occaſion, as I have paſt along through this Land of Life and Bliſs, amidſt the Gardens of true *Adonis*, the eternal Son, to ſtay thy ſelf and me ſome moments, upon the contemplation of the charming Proſpect, as alſo to gather and preſent thee with ſome of the *Paradiſical* Flowers and Fruits which grow ſo plentifully here. I have endeavoured in my way, according to the narrow meaſure of my weak capacity, far below the Glories of this *Object*, if not to open, yet to point out to thee the Excellencies of the Godhead, as they lie in their firſt and faireſt ground of eternal life.

Two Reaſons have moved me to this,

1. God is the firſt and faireſt Ground, the cleareſt and ſweeteſt Light of Truth. The Philoſopher hath taught us, That demonſtration is only by *firſt* and *immediate* Principles. The firſt and immediate Principle is that, which hath the Light of Truth immediately ſeated and ſhining in it ſelf, which receiveth not its evidence from any *Superior Medium* or Argument, which immediately diſplayeth its beams from its own face on the eye of the Underſtanding, without the interpoſal of any inferior *Medium* or Argument. This is the only Principle of Demonſtration, and this is God alone. He is the Father of Lights, the Intellectual Sun, God unvailing Himſelf in our Spirits, ſetting Himſelf, as the golden Seal of pureſt Light, upon our Spirits. Thus, by his immediate embraces, he impregnateth them with the Divine forms of truth. In this ſenſe St. *Paul* ſaith, *That our Faith is in the demonſtration of God.* Accordingly he deſcribeth the truly *Evangelical* or *Spiritual* Knowledge, to be the *ſhining of God in our hearts, unto the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.*

He, that in a clear Evening fixeth his eye on the Firmament above him, beholdeth by degrees innumerable Stars, with ſpringing lights ſparkling forth upon him. If God lift up a little of his Vail, and by the leaſt glimpſes of his naked Face enlighten and attract the eye of our Soul to a fixed view of Himſelf, with what Divine Raptures do we ſee the eternal Truths of things, in their ſweeteſt Lights, ſpringing and ſparkling upon us, beſetting us round in that Firmament of the Divine Eſſence, as a Crown of incorruptible Glory?

The heavenly Bridegroom in the *Canticles* ſingeth thus, *I am come into my Garden, my Siſter, my Spouſe, I have drunk my Milk with my Wine, I have eaten my Honey with my Honey-comb.* If this lovely Bridegroom lead our Souls, his Bride, into the Celeſtial Gardens of the Divine Mind, in the eternal Spirit, then they with a pleaſure unexpreſſible ſit and ſing in thoſe Gardens. Now we drink in the Chriſtal Streams of all Truth, now we drink in the Light, as warm Milk, moſt ſweet and lively, from the warm and living Breaſts of Truth, now we eat the living Honey of Divine Wiſdome, as it drops and diſtills upon our Lips, from the Honey-comb it ſelf of the Divine Nature.

2. God is the Pleaſanteſt, the only pleaſure of all *Objects.* He alone is the proper Object, the true and perfect Pleaſure of all Faculties, of the Underſtanding and of the Will, the only ſweet Reſt, the only and full Feaſt of them both. God, as He is the *Light, which hath no Darkneſs in it*, ſo is He *Love* without any *allay*. He is that Love, which is Goodneſs it ſelf, Beauty it ſelf, Sweetneſs it ſelf, all alone, unmixt, at the utmoſt heighth of purity, ſweetneſs and ſimplicity, all in all of Him, and all one in Him. This is that Trinity, which is the fulneſs and majeſty of the Divine Eſſence, out of which all the Attributes, Properties, and Perfections ariſe to our Underſtanding, and into which, in the cleareſt Light, they moſt clearly reſolve themſelves.

Goodneſs

Goodneſs here is Beauty and Sweetneſs in their ſpring. Beauty is Goodneſs in its proper native and compleat form. Sweetneſs is Goodneſs and Beauty flowing or in motion, or goodneſs, as it ſprings up into beauty, and in the delicious boſome of that beauty, multiplies it ſelf endleſly into innumerable births and forms. Goodneſs is the ever flouriſhing, ever youthful Father and *Bridegroom*, Beauty the moſt lovely Daughter and *Bride*, Sweetneſs the Marriage of theſe two.

Goodneſs, as it is the ſpring of all Beauty and Sweetneſs, is *power* in the *abſtract*, in as much as Evil, the only oppoſite to Goodneſs, is the *weakeſt* of all things, weakneſs it ſelf. Beauty, being the eſſential and full form of Goodneſs, being the abſtract and exemplar of Harmony, is Wiſdome it ſelf, the only Intellectual Beauty, of which all the inferior Beauties of ſenſe are only ſhadowy impreſſions and *foot-ſteps*. The Divine Sweetneſs being Goodneſs and Beauty in motion, is upon this account the firſt and higheſt Activity.

The Fowler draws the ſoaring Larks to his Net, by the reflection of Heavens Light, from a piece of glaſs upon the Earth. Thus the beſt Spirits, whoſe Muſick and Flight excited or directed by no *earthly Intereſt*, no force of Fleſh, mount upward to Heaven and eternity, are moſt properly, moſt *powerfully* drawn to any Opinion, when it appears, as the pure *unmixt reflections* of the Divine Beauties falling from their heights of eternal Glory upon any Underſtanding, and from thence diffuſing themſelves to enlighten the darkneſs of this inferior Region.

The firſt Beauty, and the firſt Truth, are *one Being*, both the firſt Form or Image, in which the Godhead repreſents it ſelf to it ſelf, in the moſt full and entire Harmony of all Perfections, at their utmoſt heights, as they riſe up immediate and freſh in their eternal ſpring, and of it ſelf with it ſelf, as the firſt Image with the firſt Original. Thus every Truth in all its deſcents, ſpringing from the firſt Truth, is alſo a *Divine Beauty*, in the Face of which the Divine Goodneſs ſhineth, ſmileth, and poureth forth it ſelf in the moſt charming and attractive ſweetneſs. If then it were rightly repreſented and rightly ſeen, it would by irreſiſtible Charms draw at once the Underſtanding and the Will of every Spirit into its embraces.

We eaſily believe that which we deſire. *Reader*, Set before the eyes of thy Spirit a God, whoſe Eſſence is *Love*. Repreſent to thy ſelf a Love, which ſubſiſteth in a *Trinity* of Beauty, Goodneſs, and Sweetneſs, all three raiſed to the uttermoſt heighth of Purity and Holineſs, that being altogether without any mixture or allay, they are alſo without any bounds, all three ſo abſolute and unbounded in Perfection, that they mutually unfold one another, moſt compleatly and moſt clearly, all three, ſo heightned to the ſupream Point of Intellectual, or rather Superintellectual Life, that as they are Love, the band of all Perfection and Pleaſantneſs, and ſo every Perfection in the Abſtract and Unity, they are alſo in like manner compleat, living, and immortal Perſons. When thou haſt thus repreſented God to thy ſelf moſt perfectly, moſt univerſally amiable in all Lights of

Nature

Nature and Grace, in every poſture, in every glance, doſt thou not at once moſt ardently *deſire* this God *to fill all, to be all in all*, in this work? The work of ſome excellent Painter is known by this, that it is a *finiſht piece*. Every part, every point hath its juſt and full proportions, as from a ſpring of life opening it ſelf there, as if Nature her ſelf were a vital ſenſe. This gives the life, the beauty, the ſweetning to the whole piece, a living form to the Workman. Can we then think, that God, who is beauty and ſweetneſs it ſelf, who works immediately and alone, by beauty and ſweetneſs in the higheſt Perfection, in as much as he works only and immediately by his Eſſence, which is one and the ſame with its Operations, will leave any *point* of his work without the *ſweetning touch* from his own hand? Can we think that God, whoſe Beauty is his *Wiſdome*, whoſe Goodneſs is his *Power*, whoſe Sweetneſs is his *Life*, his Joy, his *Glory*, will leave this piece, his *Creation*, which he hath drawn from Himſelf, to be in the whole a Divine Picture of Himſelf, *unfiniſh'd?* Will he ſuffer any part of it to paſs without its juſt and full proportions, in an *inviolable order* to the whole and to the parts, upon which the life, the beauty, the ſweetneſs of the whole depends?

We read in the *Canticles*, That the heavenly Image of God, that new Creation which is the ſpiritual Bride in a Saint, *the joynts of the thighs are like Jewels, the work of the hands of a cunning workman. Cunning* in *Hebrew* is there properly word for word, *truſty and faithful*. It implies a truth of skill and care in the workman, by which he exactly anſwereth the relation in which he ſtands to his work, the truſt in him, the dependance upon him, and expectation from him. Motion is the chiefeſt part of Beauty, in as much as it is the moſt proper *expreſſion* of Life, and the ſpring of Variety. This firſt Creation, the work of Nature taken together in its *inviſible* and *viſible parts*, from its beginning to its end, is a *living Image* of God, his Daughter and Bride, although it be a *ſhadow* only of the heavenly Image, or the heavenly Image in a ſhadow. Are not the Wills of Intellectual Spirits here, the *joynts of the Thigh* of this Image, the manifeſt and moſt principal *Inſtruments of motion*, by which it aſcends or deſcends, it turns it ſelf about, and moves every way? Shall not then the faithful Creator, whoſe Truth, whoſe Goodneſs, whoſe Skill is the *Idea* of all Beauty in Himſelf, infinitely tranſcends all truſt, all expectation, make theſe *Joynts, Jewels?* Shall he not here expreſs the moſt *beautiful Ideas* of his Skill and Wiſdome? Shall he not here lay on the greateſt Riches of his Divine Goodneſs? Shall he not ſtamp on theſe the moſt glorious Seal of his Truth, his Faithfulneſs to the work of his hands? Shall he not give the moſt heightned life and ſweetning to *this Seal* of his *Goodneſs, Truth and Skill?* Doth not he underſtand, that the perfection of the whole work lies, that the praiſe and glory of the Workman depends, principally if not entirely, upon *theſe Joynts*, on which the motion of the whole in ſo high a degree depends?

I will briefly conclude this part of my Diſcourſe. *Reader*, think of God as Sweetneſs it ſelf, all pure, unmixt, unconfined. Think

of

of God, as the Spirit of Love, Beauty, Joy, all in one, in their moſt abſtracted Eſſences, in their higheſt Exaltation, in their greateſt amplitude, in their moſt potent vigour, incorruptible, eternal. Think of God, as the pureſt and richeſt Spring, without beginning or end; as the cleareſt Sea, without bottom or bounds, of all Perfections, in the higheſt degree of Pleaſantneſs, of all Pleaſantneſs in the higheſt Perfection. Think of all things together with thy ſelf in this God, the Unchangeable Original of all, according to their firſt and trueſt forms, according to their eternal Truths, one Goodneſs and Sweetneſs together with this goodneſs and ſweetneſs it ſelf, *one Spirit with this Spirit of all* Loves, Beauties and Joys, in Divine figures, divinely diſtinct, as the firſt and fulleſt Variety, in the firſt and entireſt Unity.

When thou haſt thought thus of God, now think whether all things within thee do not with the fulleſt concurrence meet in this one only moſt paſſionate deſire, that this God may alone conduct his whole Work, the whole courſe of all things, that he may be preſent, may act, may appear alone, in every part, in every motion of it, as filling ſo many figures and ſhadows of Himſelf. After all, conſider whether that ground, in which is founded the deſire of this, as the moſt perfect good, the Object of all deſires, be not as firm a foundation for the belief of this, no leſs agreeable Truth to the Underſtanding, than it is of good to the Will. Can Goodneſs and Truth be *ſeparated*, when Truth is Goodneſs in its eſſential Image, in its fulleſt, faireſt reflection? Shall not the moſt perfect Workman bring forth the moſt perfect Work; the beſt from the beſt? Shall not the higheſt God, the moſt true of Himſelf thus do, who is the ſupream Good, whoſe Will is Goodneſs it ſelf, where (as *Ficinus* upon *Plato* ſpeaks) the higheſt *Voluntarineſs*, and the higheſt *Neceſſity*, moſt beautifully and moſt pleaſantly *meet*, in the moſt inviolable *band* of the moſt true, the moſt perfect Good.

2. *Head of Arguments.*

I paſs now to the *ſecond Head* of Arguments, taken from the *Mediation of Chriſt*, and *oppoſed* to that *Liberty* of the *Will*, which is placed in a *freedome* from the *predetermination* of its *Acts*, in its *eſſential Principles* and *ſuperior Cauſes*.

My method of treating of the *Mediation of Chriſt*, and directing my Diſcourſe upon it to the ſervice of my preſent deſign, ſhall be this: I will endeavour with all humility and holy reverence, by the conduct of that ſweet Light which falls from the Face of Chriſt (by the guidance of his Eyes, the only Fountain of Grace and Truth) to ſet before us the Lord Jeſus in thoſe three principal Parts of his Mediation, as he is, 1. The *ground*. 2. The *way*. 3. The *end* of the whole *Work* of *God*.

1. *Jeſus Chriſt is the ground of the whole Work of God.* This is the firſt and *principal* part of *Chriſt's Mediation*, in which he is the *Golden Head* of the whole *Image* of things *in Grace and Nature*. This well underſtood (according to the weak capacity of our Underſtanding here below) ſeemeth to make all the other parts of the *Mediatorſhip*, with the whole tract of things, plain and pleaſant. That,

That, which in Divinity and Philoſophy is underſtood by the *name* of a *Perſon*, is an *Intellectual Being*, *compleatly exiſting*. Therefore *God*, *Angels*, (which are called *Gods*) and *Men*, made in the *Image* of *God*, which are alſo dignified with the *Name* of *God* in the holy Scripture, are only ſtiled and eſteemed *Perſons*. The reaſon of the *Name*, I humbly conceive to be this, Every *Intellectual Spirit*, according to the *propriety* of its *Nature* and *Eſſence*, comprehendeth entirely within it ſelf, the *principle* of its own *Eſſence*, its *eſſential form* and operation, by comprehending in it ſelf the *whole nature* of things.

The *Underſtanding* in its *perfect Act*, and *Being* in its *largeſt compaſs*, are ſaid (by Philoſophers) to *meet* in a *mutual* proportion and *union*; the *one* being the proper and adequate *Object* of the *other*. Therefore the *Greeks* call every *Intellectual Spirit*, πᾶν *the whole*.

The prime operation of every *Intellectual Spirit* is *contemplation*. The firſt and immediate *Object* of its *contemplation* is its *own Eſſence*. In this *Glaſs* of living and immortal Light, all other things, according to their proper *eſſences*, in their ſeveral and *eſſential forms*, appear to it moſt clearly and delightfully, as its own *Births* and *Beauties*. *God*, *the firſt*, and moſt *perfect*, the *Father* and *King* of all *Intellectual Spirits*, is the *trueſt Perſon*. He alone in truth ſubſiſteth in himſelf, exiſteth without, and above all things. He truly containeth the whole *compaſs of things*, in their *unchangeable Truths* and *Subſtances* within himſelf, although he Himſelf be the moſt *abſolute*, and moſt *abſtracted Unity*. *Angels* and *Men*, in the perfection of their Natures, are no more than *ſhadowy perſons*. They have only *ſhadowy Eſſences*, a *ſhadowy comprehenſion* of *ſhadows*.

God then alone moſt perfectly and ſubſtantially enjoyeth Himſelf in the contemplation of Himſelf, which is the *Beatifical Viſion* of the moſt beautiful, the moſt bleſſed *Eſſence of Eſſences*. This *Act* of *Contemplation* is an Intellectual and *Divine Generation*, in which the Divine Eſſence, with an eternity of moſt heightned Pleaſures, eternally bringeth forth it ſelf, within it ſelf, into an *Image* of it ſelf.

According to the Perfection in which God knoweth Himſelf, and enjoyeth Himſelf, ſo is the Perfection of this Image. As thoſe are, ſo is this clear, diſtinct and full. The more diſtinct the beam is from the firſt Light in its emanation, the more ſtrong and full is the reflection. This *Divine Image* then is at once moſt perfectly *diſtinct* from its *Divine Original*, moſt exactly *equal* to it, and moſt perfectly *one with it*. As then God is, ſo is this eſſential, eternal Image of God, a compleat and diſtinct Perſon in it ſelf, in every point with the higheſt and moſt raviſhing agreeableneſs, anſwering the Divine Eſſennce in its ſpring out of which it ariſeth.

If this Image were not a *compleat Perſon*, Gods *knowledge* and *fruition* of *Himſelf* would be *incompleat*, without the pleaſing and proportionate *returns* of an equal *Lovelineſs*, *Life* and *Love*. If this Image were not moſt perfectly *diſtinct* from the boſome out of which it flouriſheth, the knowledge and enjoyment of God would be *confuſed*, more like to the blindneſs, the barrenneſs, the cold of darkneſs and death, than the life and fruitfulneſs, the warmth of beauty, life and

and love, which all have their Perfection and their Joys in the propagation of themſelves into moſt diſtinct forms, and the reflection upon themſelves from theſe forms.

This is the *firſt*, and ſo the moſt *univerſal Image*, the *firſt ſeat* of all *Images* of things. In this all the fulneſs, the unchangeable riches of the Godhead diſplay themſelves in their firſt, their faireſt, their fulleſt *glories*. All forms of things are here moſt proper, moſt perfect, moſt diſtinct, ſubſtantial, and true. Philoſophers and Divines call the firſt Images of things, as they riſe up from the Fountain of eternity in the boſome of this univerſal and eternal Image, *Ideas*. The *Idea*, in this ſenſe, is the firſt and diſtinct Image of each form of things in the Divine Mind; The *univerſal Image*, of which we ſpeak, is that *Divine Mind* or *Underſtanding*. This is the *proper Idea* of the *Godhead*, the *univerſal Idea*, the *Idea of Ideas*, and ſo that *Mother of us all, which is above*. Every *Idea* of each Creature is this *Idea*, bringing forth it ſelf, according to the ineſtimable Treaſures of the Godhead in it, into innumerable diſtinct figures of it ſelf in the unconfined Varieties of its own Excellencies and Beauties, that ſo it may enjoy it ſelf, ſport with it ſelf, in theſe, with endleſs and ever new Pleaſures of all Divine Loves.

Thus in every *Idea* of each *Creature* doth this *univerſal Idea dwell at large*, and freely ſhine forth with all its fulneſſes and ſweetneſſes in a diſtinct form, as it ſelf in another form.

The *Ideas* or *Images* being the only and eternal Truths of all things, do *from themſelves*, as the true Heavens in eternity, ſend forth, as ſhadowy figures, the *Heaven of Angels*, theſe *viſible Heavens*, the *Earth*, all the *Elements* with their *Inhabitants* and *Furniture*.

Each *Idea* containeth its own *created figure*, as the proper place of it; giveth it its eſſence and exiſtence in it ſelf, ſuſtaineth it, and ſupporteth it in its own boſome by new Births, or emanations from it ſelf every moment; it *filleth it* throughout, as the *Light* doth the *Air*, or rather the *beams* in *the Air*. This alone is the unchangeable *Truth*, the *true ſubſtance* of each thing, the golden Head above, the inward ſpring below, the Chriſtal Veſſel which holdeth and encloſeth every *created Being*, the *living water* of all Truth and true Being, which filleth every created Veſſel.

Place is affirmed by the *Jews*, to be one of the *Names of God*. *Chriſt* ſaith in the Goſpel, *In my Fathers houſe are many Manſions*. This univerſal and eternal Image, of which we ſpeak, is a *Divine Perſon*: This is our *Jeſus*, the God of all Glory, in the cleareſt, the fulleſt effulgency or brightneſs of all his Glories in his own moſt proper and moſt glorious form. This is the Houſe or Palace of the Father upon *the Mount of Eternity*, *the Houſe of Ideas*, or the firſt and eternal Images of things, which are at once, as ſo many *Children* of this *Great King*, the *Father* of all, and as ſo many *Manſions* in *this Houſe*. Here in this *Houſe of God*, as *David* ſpeaketh, each *Bird* hath its *Neſt*, hath its *place* to ſit and ſing near his *holy Altar*. Thus God, in each of theſe diſtinct and eternal *Images*, is the diſtinct and eternal *Place* of each thing.

As the *golden Seals* were the only *place* of the *Impreſſion*, if there were nothing beſides the *golden Subſtance* and the *Impreſſion*; ſo is the *Idea*, or the *Divine Image* in our *Lord Jeſus*, the only *place* of each thing. How ſweet a Contemplation is this?

Every *created Being*, as a *Figure* or an *Impreſſion*, which hath no ground, no foundation to ſuſtain it, beſides the *Seal* which makes it, riſeth, flouriſheth, fadeth and falleth, hath the whole compaſs of its *beginning*, *way* and *end*, in the ſoft and *beautiful boſome* of its own Divine Image or Idea in the Perſon of our Lord Jeſus. Thus *all things live, move, and have their being in Him.* It is the Rule of the *Philoſopher*, *That all motion is made upon ſomething unmoveable.* We read in the firſt of the *Hebrews*, a place cited out of the *Pſalms*, where it is thus ſaid to *Jeſus Chriſt*, *The Heavens and the Earth are the work of thine hands, they periſh, but thou remaineſt; They all wax old as a Garment, as a Veſture ſhalt thou fold them up, and they ſhall be changed, but thou art the ſame, thy years fail not.* Behold *Jeſus Chriſt*, as he is the *eternal Image* of the *Godhead*, containing the firſt Images of all things eternally in Himſelf, is the Divine and *unmoveable ground*, upon which the Heaven, the Earth, with all things in them (whoſe whole being is a perpetual motion and change) *perpetually move.*

Jeſus Chriſt is the *Wiſdom of God*, as he is the firſt and moſt perfect Image of the Divine Eſſence within it ſelf, and in this Image contains thoſe Images which are the firſt Patterns, the eternal Grounds, Truths, Meaſures of all things. The ſame Jeſus is the Power of God in reſpect to that *ſeminal or propagative Power* in thoſe firſt *Patterns*, by which, as *ſacred Springs*, they multiply themſelves by various ſtreams, receiving all along from them the continuation of their Beings, in continual motions, till by circling about they return to, and *reſt* in the boſome of their *Fountain.* This is that pure and clear *Sea of Ideal Lights* and *Lives*, from which all their *Rivers* of *Being* go forth, and into which they return again, while that ſtill is equally full, and capable of no *diminution or increaſe.*

This ground of the Work of God in Chriſt, and of the *Mediation* of Chriſt, ſeemeth to be the *fundamental ſenſe*, though perhaps not the only one, nor that principally intended by the Apoſtle in thoſe words, where he ſaith, *That our Lord Jeſus is the Image of the inviſible God, and the Firſt-born of every Creature.* This laſt expreſſion is divinely contrived to be both in one, a *collective* and a *diſtributive:* with equal propriety of ſenſe, you may read of *all Creation*, of *every Creature.*

The holy Scripture in the *Epiſtle* to the *Hebrews* diſtinguiſheth between the *ſhadow* and the *Image*, the *very Image*, the *ſelf Image* of good things to come. The whole Creation, with the Law in its Angelical Glories, as it is the Crown and Ground of this Creation, according to the Doctrine of the *Jewiſh* Maſters, and of all the Scripture, is a *ſhadow of good things*, and no more. *Jeſus Chriſt* alone is the *Image* of God, and ſo of all *good things*, the *very Image*, the *ſelf Image*, that *Image* which by its exactneſs is one ſelf, with its *Original* God, in all thoſe Glories, in which (by reaſon of their exceſs

exceſs of Light) He is in this Image equally glorious, and perfectly viſible to Himſelf.

Jacob ſtileth his *firſt-born*, the *Excellency of Dignity*, and the *Excellency of Strength*. Jeſus Chriſt being the firſt Image of God, is alſo in that the firſt Image of the Creation in the whole, the firſt Image of every Creature, in its diſtinct form, in its whole compaſs, as a *part* of the whole. Thus is He the Firſt-born, the *Excellency of Dignity*, the *Excellency of Strength*, both in reſpect to the Father of all, and of every Birth. He is the firſt effulgency, or ſhining out of the Divine Glory, in every form imitable or inimitable.

If this *Nail* were *faſtned* by a *Maſter of the Aſſemblies*, how unmoveably would it be fixed, and be the frame of my deſign. *Socrates* in *Plato* profeſſeth to love his beautiful Friend, becauſe he *alwayes generated in his mind within, and his ſpeech without, rational Diſcourſes, harmonious Forms of things, beautiful Images, conſiſting of agreeable porportions.* *Reaſon* in every intellectual Spirit, is a *treaſure of Divine proportions*, the patterns and principles of its Activity. Every Intellectual Spirit by its Reaſon is a *ſacred Field*, repleniſhed with Divine Powers, Divine Springs and Forms of proportions and harmony, which compoſe reaſon in the eſſence of it, are at once Divine Flowers of Intellectual Beauties and Divine Springs, a *prolifick virtue* of *ſeminative* and *formative* force, by which they *propagate* themſelves. Our *Jeſus* is this *Field*, and this *Paradiſe of Flowers* and *Springs* in the *Godhead*, the *Underſtanding*, the *Reaſon* of the Godhead.

Every Workman, according to the meaſure of his reaſon and wiſdome, hath in himſelf, before he beginneth to work, the form and perfection of his work. This is the *end* which firſt moveth the *Agent*, and ſetteth him on work. This is the *reaſon*, the *rule* of his *works*, which giveth him both life to it, and light in it. This *Harmony* of ſkill or reaſon within, is the *Angelical Muſick* in the mind, to which all things in the work without do move; like *Amphion's Lute*, by ſound of which the Walls of *Thebes* were raiſed.

Thus the Workman works by wiſdome; For his God teacheth him. Shall not the only wiſe God much more work in Wiſdome? Shall not He have the form of that Work, which he intendeth, perfect and plain, with all its proportions in his Spirit, before He begineth it? Shall not He have his *end*, the *pattern*, the *principle*, the *reaſon*, and the *rule* of His *Work* in *Himſelf?* Or doth He work *blindly*, or by *chance?* Or is He enlivened or enlightned from *without* for his *Work?* Doth He not from the treaſure and meaſure of all harmony in his own mind give to it its proportions and perfections? *Solomon* bringeth in *Wiſdome*, as a Perſon in eternity, ſpeaking after this manner; *When God ſtretched out the Heavens, when he laid the foundations of the Earth, when he digged up a place for the Sea, then I was with him.* St. *John* in the beginning of his *Goſpel* takes the Vail off from his Perſon, and diſcovereth this Wiſdome in an eternal Perſon, to be the Lord Jeſus. For he ſaith, *In the beginning was the Word, and the Word was with God, and the Word was God, and by*

him were all things made. This is the *internal Word* of the Mind, the *Wiſdome of God*, the *eſſential Image* of the *Godhead*, the *Original*, the *eternal Image* of all things. In this Word, are eternally contained the *Patterns*, the *prolifick Virtues*, by which the whole Creation, with all things in it, are brought forth and formed. This is the *Word* in the Mind of God, in which the whole Creation is drawn forth, in which it lieth in the firſt and moſt proper draught of it, from the *beginning to the end*, before it cometh forth in it ſelf. This is our *Jeſus* bred with the *Father* in eternity, *ever before Him*, who thus day by day *ſporteth* Himſelf, and *playeth* with Him, whiles in all his Work, He multiplieth and ſpreadeth forth round about him to the uttermoſt bounds of things, Divine Figures of thoſe *Archetypal* and *exemplar Glories* which he ſeeth in him.

Can this then be? Can Jeſus Chriſt thus be the ground of the Creation, and of the whole Work of God in it? Can the whole *piece* in all its proportions and perfection, lie here in the *Perſon* of this *Jeſus*, in its firſt *draught*, in its exacteſt *patterns*, and the *will of man* with the motions of it be *left out* of this *model?* Is not the *Will* of every *Intellectual Spirit*, are not the *motions* of this *Will* the *principal parts* of this Work, are they not thoſe *Hinges and Engines* by which the whole is turned about in all the great *revolutions* of it? Doth not the *Cataſtrophe*, the *final change*, doth not the finiſhings and perfections, the Ultimate and moſt glorious cloſes of the whole, on which the expectations of *Men* and *Angels* are fixt, in which the *full* Harmony of the *whole* Work, the full *glory* of the *Workman* do conſiſt, and are diſcovered, depend upon theſe, *the Will*, and *its motion?*

If therefore theſe alſo lie in this *Jeſus*, the *eſſential*, the *perſonal Wiſdome of God*, their *firſt ground*, their moſt *perfect pattern in eternity*, are they not here *determined*, as in their *firſt cauſe?* But thus much of the *Mediatorſhip of Chriſt*, in the *ground* of it, as the firſt *ground* of the *whole work* of God lies moſt fair, moſt full, and flouriſhing in his *Perſon* in eternity.

2. *Jeſus Chriſt in his Mediatorſhip is the way of the whole work of God from the beginning to the end of it*, a moſt beautiful and a moſt pleaſant *way*. I ſhall ſet this *way* before us in two *parts*.

1. *Part.* Jeſus Chriſt is the firſt and univerſal Creature, the firſt *created Head*, the firſt, the faireſt Copy of the whole Angelical Nature with all its Glories, of the whole Creation, the Life-Picture, taken immediately from the Life it ſelf. I ſhall not inſiſt much on this, as ſeeming perhaps not ſo clear, not having been generally received, neither doth it bring any new Argument to this Cauſe, but only add new force to the Argument immediately before, taken from the ground of the Mediatorſhip in Chriſt.

Yet am I not willing to paſs it by, without a brief offer of thoſe Reaſons, which ſeem to give clearneſs and countenance to it, and that upon a two-fold Conſideration:

1. I gladly thus far gratifie the *Arians* and *Socinians*, by complying with them, in giving to our Lord Jeſus, as a Creature, this *pre-exiſtency* to the whole Creation, and *preheminence* above it. I cannot

cannot but conceive fair hopes, that clear and candid Spirits among them, will by this link in the golden Chain of Chriſt's Mediatorſhip, in which God, and all his Works, are by an inſeparable and harmonious order faſtned each to other, be eaſily lead to that firſt and higheſt Link of the Godhead of Chriſt, the *original*, *eternal*, *eſſential* form of the Divine Eſſence, ſweetly conceived, and compleatly finiſht there, as the womb and boſome of the *firſt Love*. Neither can any more doubt, but that thoſe intelligent and ingenious Perſons, of which I ſpeak, will as delightfully by this ſame Link, upon a wiſe contemplation of it, be carried to thoſe other lower Links of Redemption and Juſtification, Sanctification and Salvation by Jeſus Chriſt, as the purchaſe, the power, the pattern, the meritorious, the efficient, the formal cauſe of all this, in his Humiliation and Exaltation.

If Jeſus Chriſt be a created form, living, immortal, glorious, containing in himſelf the whole Creation, with all its Viciſſitudes of Lives and Deaths in one entire Beauty, more freſh, more fair, more full, then ever it can be in it ſelf, if it be ſeen at one view, at the uttermoſt heighth of all ſweetneſs, ſoftneſs, amiableneſs, luſtre, that it is capable of, (although that be true, which ſome ſay, that the World in the whole is the *moſt beautiful of all things*, or which others ſay, that it is an Angel.) This created form then hath a *Prototype*, its Original Image, its exemplar Cauſe in eternity, in God, on which it depends, and from which it flows; otherwiſe it is not a created form, but uncreated, abſolute and eternal. This Original Image is one with the firſt, the ſupream Image of eternity, and of God. For all things are there, as in the fulleſt Variety, ſo in the moſt entire Unity. This then is the Godhead of Chriſt, that eſſential Image of the Divine Nature, in which Jeſus Chriſt, with all his created Glories, pre-exiſts in eternity, from whence he deſcends into a created ſtate, and hath there an exiſtency antecedent to every other Creature.

If this Jeſus be the firſt and univerſal Creature, the whole world, in one Spirit and Perſon, who takes fleſh of the Virgin *Mary*, then doth the whole world live, die, and riſe again in him. Now is his Death the Death of the whole world, his Reſurrection is the univerſal Reſurrection of the whole world in its Divine Head, and in its immortal Root. Now is Jeſus Chriſt a Sacrifice for our Redemption, Sanctification, Salvation; not by an *imaginary*, *notional*, *arbitrary Imputation*, but a judgment founded upon the Divine Nature of things, and a real *immediate Union* between Chriſt and the World, as a Divine Seed, and a Divine Plant, which with a Divine eminency is comprehended in that Seed, and virtually produced out of it, receiving every moment its alterations from it, according to the ſeminal and Divine proportions treaſured up in it. Thus Chriſt takes away the Sin of the World; thus he makes all things new. Theſe are only glances by the way.

2. The ſecond Conſideration which moved me to touch this ſtring, is the perfection and the heightning which it ſeems to give

to

to the whole myſtery of Divine Truth in the Scripture, and in the Goſpel. A ſweet and beautiful line would probably ariſe from this Point, to illuſtrate many and principal Scriptures, many and principal Myſteries of the Goſpel, if it were found conſonant to the letter of the Scripture, to the Analogy of Faith, and ſo generally received. I will now therefore offer in few words, a reaſon or two in this caſe, leaving the judgment of it and the full proſecution, to thoſe who have either Humane or Divine Learning in theſe things above my ſelf.

1. The firſt, or rather cluſter of Reaſons, lieth in that Scripture, *Col.* 1. 15, 16, 17.

1. Chriſt is here deſcribed in the proper Character of his Divine Perſon (as the general ground of his Mediatorſhip) by theſe words, *Who is the Image of the inviſible God.* He is the Image of God by way of *eminence*, the firſt, the ſupream, the moſt perfect Image, repreſenting the Eſſence, the Subſtance, the Unity of God to himſelf within himſelf, eſſentially, ſubſtantially in his own proper Unity. He is the Image of the inviſible God, as he is inviſible in that Glory of his own eternal form, in which he is viſible by no Light, to no Light, to no Eye, in no Spirit beſides his own. He is the only Image of God in every Image, the Image of God in its firſt ſtate upon the Throne, in its deſcent through all ſtates, in the Grave, unto the nethermoſt parts of the Earth, until it return and re-aſcend above all Heavens thither where it was at firſt.

2. Jeſus Chriſt is here deſcribed in the two parts of his Mediatorſhip, one relating to the ſtate of Nature, the other to the ſtate of Grace. At the 25. verſe he is ſtiled *the firſt-born of every Creature*, at the 18. verſe, *the firſt-born from the dead.* Theſe two being contra-diſtinguiſhed from each other, ſeem to point at, and paint forth Jeſus Chriſt in two different forms, agreeing both in this, that they have their ground in his eternal form, and are ſubordinate to it. Theſe two being contra-diſtinguiſhed, and anſwering each other, ſeem to be interpreted one by the other.

Jeſus is the *firſt-born* of the *Reſurrection* in a two-fold ſenſe. He is the *firſt* of thoſe that riſe from beneath the ſhades of this Creation into the true Heavens, the Holy of Holies, the unvailed Glory of God. He is the fulneſs of the Reſurrection. He, as a Divine Head, comprehendeth clearly, compleatly, eminently in himſelf all theſe, who are to riſe as Divine Members of himſelf, inſeparably joyned in the Unity of the ſame Divine Spirit. They all riſe together with him at his Reſurrection. He is the Fountain of the Reſurrection. Every one in his own proper perſon and ſeaſon riſeth up out of him by his Power, in the Virtue of his Reſurrection.

After the ſame manner is Jeſus the firſt-born of every Creature. He is the firſt, the fulneſs, the fountain of the Creation. He is the firſt Creature. So in the 17. verſe, in the illuſtration of this ſtate, as he is the firſt of every Creature, it is ſaid, *He is before all things.* He pre-exiſted in a created form, when there was yet no other Creature formed. *All things were made in him, whether viſible or inviſible,*

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Principalities, Powers, or Thrones, things in Heaven, or on Earth, and all things ſtood together in him, ſaith St. *Paul*, verſe 17. So the *Greek* words in both verſes are moſt properly rendred. Great men in the myſtery of Philoſophy and Divinty affirm, That which is *below* to be the ſame with that which is *above*. Every Flower on Earth is a Star in the Firmament. Each Star an Angel in the Heavens above. If this be St. *Paul*'s ſenſe, which we have repreſented from theſe words, the Elements with all of them, the viſible Heavens with all in them, the innumerable Company of Angels in their inviſible Heavens, have all met and ſubſiſted together in one created Form, in one Divine Spirit and Perſon, which is our Jeſus. In this Perſon they are not Flowers of Beauty, not Stars of Light, not Angels of Glory, but Divine Forms, antecedent and tranſcendent to the brighteſt Cherubims, the higheſt, the moſt flaming Seraphims.

Thus they exiſt in Chriſt. Thus with the unſearchable Riches of all agreeable Varieties they make up the Body of Chriſt, as he is the created Head of all. Thus as he is the firſt of all Creatures, ſo is he the fulneſs of the whole Creation.

He is alſo the Fountain. St. *Paul* addeth alſo this, *All things were made by him*, verſe 16. All Creatures flow from him, as ſecond Lights are caſt from the firſt brightneſs by various reflections and refractions.

3. The deſign of all this diſcovereth it ſelf to us in theſe words, *That he in all things might have the prehominence*, verſe 18. The firſt ſenſe of the *Greek* word is this, *that he in all things may be firſt*. So you have a plain alluſion to that word of *Firſt-born* twice applied to Jeſus, once in reſpect to the Creation, another time to the Reſurrection. Jeſus Chriſt as God (if ſo we may ſpeak of him after the manner of Man) is alike the firſt of all things, not as by deſign, or any act of the Will, but by Nature and his Eſſence, as in our Conceptions it antecedes every act of Council or Will. This primacy then, which is attributed to Chriſt, as founded in a Divine contrivance, properly reſpecteth him as in a created Form, in which he, who, as God, is by Nature the firſt of all things, ſo by deſign of the Godhead, as a Creature, becometh the Firſt-born Son of God in Nature and Creation, the Firſt-born Son of God in Grace, in Glory, in the Reſurrection: Until he in his created Nature, by his Reſurrection, became a new Creature, anointed with the eternal Spirit, *and entred into the Holy of Holies, by the rending of the Vail of Fleſh:* The Seed of the New-Creature, of the ſpiritual Man, and the heavenly Image, was not yet come up into its proper form, nor riſen up out of the Earth of the firſt Creation, where it lay buried.

4. The ground of this deſign appeareth, verſe 19. *For it pleaſed the Father, that in him ſhould all fulneſs dwell.* The *Greek* word ſignifies a perfect and moſt agreeable reſt of all our *faculties*, a ſweet and full complacency in the preſence and appearance of an Object moſt entirely, moſt univerſally amiable and pleaſing. Thus the joy of the Father is full, to ſee in the ſame Perſon of his beloved Son (the dear and entire reflection of himſelf) to dwell together at once in

One,

One, the fulneſs of his Godhead, the fulneſs of all his deſigns and works, in Nature, in Grace, in the Creation, in the Reſurrection. Thus is this Son of his Love *ever before him, his Delight day by day*, all along, through time and eternity. All his works are *love-ſports* with this his Son and Bride, various parts of Divine Love which he acteth, various forms of Divine Beauty and Joy into which he caſteth himſelf in the Boſome and Perſon of this lovely, only beloved One. Now his Soul reſteth in all his Counſels and Works, while he ſeeth the Face of his Son with all pleaſantneſs there. Now his Soul reſteth in his Son, while he ſeeth all his Counſels and Works, as the finiſhed Beauties, and unſearchable Riches of his Perſon. Now is the Perſon of his Son a *compleat Paradiſe*, while *out of this ground he makes to ſpring every Plant that is deſirable for Beauty*, for Pleaſantneſs, for Wiſdome, for Food, for a Feaſt to Men, to Angels, to God himſelf.

2. I paſs now to my ſecond Reaſon, the Lord Jeſus thus ſet in a created form, rendreth the order of the Creatures proceeding from God, more harmonious and entire, its connexion more immediate and inviolable, its dependance more firm and ſure: for thus the Creature cometh forth from God, firſt in a diſtinct Nature from him, but in the Unity of the ſame eternal Perſon with him; then in a diſtinction both of Nature and Perſon. While the univerſal nature of the Creature ſubſiſting in the Perſon of Chriſt, repoſeth it ſelf immediately upon the Godhead, and becometh it ſelf the *ground* of all the Creatures in their ſeveral ſubſiſtencies and eſſences, repoſing themſelves in the boſom of this firſt Creature; How perfect is the order of things without any gap or leaps? How full is the Harmony in this entireneſs of the Order? With what clearneſs and delightfulneſs are the Links of the Chain in the whole frame, by mutual embraces faſtned to each other? How doth the beautiful bliſsful Unity and Union of the Divine Love, in the connexion, in the mutualneſs of influencies and dependencies, ſhine through all, ſuſtain, animate, beautifie, and ſweeten all? How clear now is the paſſage between God and the Creature, time and eternity, by this *milky way* in the boſom of Chriſt?

That Scripture ſeemeth under that covert of rich expreſſion to contain the riches of this ſenſe, where Chriſt is ſaid to be *the brightneſs of the Glory of God, the engraven Image of his Subſtance, and ſo to bear all things by the Word of his Power*, Heb. 1. That word *Bear* ſignifieth both to *bring forth*, and to *ſuſtain*, as a Root the Plant.

The Sun hath a three-fold effulgency or light; 1. The eſſential and internal Image of the Sun within it ſelf. 2. The Sun-ſhine immediately faſtned to the body of the Sun, and flowing from it. 3. The Light caſt upon the elementary World, as the figure of this Sun-ſhine. Thus is Jeſus Chriſt a three-fold Light, or effulgency of the Divine Glory; by one, he ſhines as the eſſential Image of God in the boſom of God; by the other, he ſhineth forth, as the firſt Creature, faireſt, freſheſt, and fulleſt, like a knot of beams ſpringing imme-

immediately from the face of the Sun, and ſubſiſting inſeparably in it; by the third, he ſhineth out in the diſtinct forms and exiſtences of all the Creatures.

The figure of a living ſubſtance firſt engraven upon a golden Seal, from thence impreſſeth it ſelf on manifold & various pieces of white, or yellow, or red, or black wax; ſo the eſſential Image of God engraveth it ſelf firſt in a created form upon the Perſon of Chriſt, as a golden Seal, from thence multiplieth it ſelf into innumerable figures, in the various forms of all the ſeveral Creatures.

Power and Glory are frequently Names of God in the Scripture: The Power of Chriſt is his Godhead. *The Word of his Power* is threefold; 1. The internal Word, which is Chriſt in his Divine Nature. 2. The Word upon the Lips, is the Perſon of Chriſt in the firſt created form. 3. The Word from thence multiplied and figured upon the Air all round about, are the Creatures, in all their various forms, thus *encompaſſing their King*, as figures all round about him, flowing out from him. Thus Jeſus by the out-ſhining of the Divine Glory, by the engraven Image of the Divine Subſtance, by the Word of the Divine Power, in an order altogether Divine for beauty and ſtrength, bringeth forth, beareth up all things.

3. I ſhall propound only one Reaſon more, to give light or ſtrength to this Opinion, ſubmitting it entirely to the judgment of the *Reader*. Jeſus Chriſt ſaith of himſelf, *I am the Light of the World*, 1 *Joh.* 8. 10. St. *John* in the beginning of his Goſpel, manifeſtly alludes to the beginning of *Geneſis*, while he attributes the Creation of all things to that *Word with God, which is God*. In the ſame place he teaches us this myſtery, *That the Life of all was in Chriſt, and that life was the light of man*, both *Intellectual* and *Senſitive*, this latter being the *ſhadow* of the former. Then he adds, *The Light ſhined in Darkneſs, but the Darkneſs comprehended it not*. This ſeemeth to be a clear alluſion to the work of the firſt day, when God called Light out of Darkneſs, dividing at the ſame time between the Light and the Darkneſs. The Light now ſhined in the midſt of the Darkneſs, enlightning the Darkneſs, ſo that it ſtill remaineth incomprehenſible to the Darkneſs, as that abode in its own natural form *divided* from the Light.

All generally agree, that *Moſes* comprehended the Hiſtory of the whole Creation in this Chapter. And under the Covert and Vail of the viſible part as a figure, divinely deſcribeth the Intellectual, Angelical, and more Divine part, as the immediate Original and Life of this Figure. We have an Image of this in the Body of Heaven, with the Sun-ſhining in it by day, or the Moon and Stars by night, when they preſent themſelves to our eyes, by plain figures of themſelves, formed in a flowing ſtream here below.

The *Jews* therefore ſay, That a man of Fleſh and Blood, cannot underſtand the firſt Chapter of *Geneſis*. St. *Paul* affirmeth, *That the inviſible things are perceived, being underſtood by the things that are made*. By theſe words he ſeemeth plainly to ſignifie, that while *Moſes* painteth out to us the viſible world, and framing of it, his

deſign is to ſet before us a lively Picture of the inviſible part of things, which is, as the heavenly Perſon, whoſe Picture is drawn on this Table.

The Light then, which is the work of the firſt day, being not only Senſitive, but Intellectual, is the firſt Creature, the firſt and moſt immediate effulgency, irradiation, or out-ſhining of the Godhead, *the beginning of the Creation of God.* St. *Paul* ſaith, *That which makes manifeſt is Light.* Then the firſt Light is the firſt, the moſt eminent, the ampleſt, the cleareſt, the compleateſt manifeſtation of God, and ſo of the whole Creation, as its golden Head.

The firſt day, according to the *Hebrew*, *Idiom* is the one day, which *Idiom* hath this myſtery wrapt up in it, That the *Unity*, the Fountain of numbers, is the *firſt* in order, from which we begin to number. This Light, which is the firſt Creature, the work of the firſt day, is the *firſt proceſſion* of the Divine Unity without it ſelf. It retains therefore the higheſt Image of this Unity, and partakes of it in the higheſt degree, that any created Nature is capable of. This is the Unity of the Divine Perſon, or ſubſiſtency, in a diſtinct created Eſſence or Form. Thus you have in this lovely Form of the pureſt, the ſweeteſt of all created Lights, the Perſon of Jeſus Chriſt, as he is the firſt Creature, divinely ſubſiſting in the Godhead. This is that Light, which while it ſhineth with a derived brightneſs, in the midſt of that darkneſs which is the firſt matter of every Creature, it remaineth, in the Unity and Divinity of its Perſon and ſubſiſtence, vailed to the higheſt and moſt glorious of all Creatures. For even in this bleſſed Perſon the darkneſs is a *dividing Vail* between the Nature and the Godhead, in which that Nature ſubſiſts.

The *Jewiſh* Maſters by a two-fold tradition, ſeem to ſeal up this myſtery for Poſterity. Firſt, they number the Soul of the *Meſſias* among thoſe ſacred and ſublime Glories which were before the world. Secondly, They myſteriouſly affirm the Light of the firſt day to be a Light, in which the whole work of Creation in all the parts of it, with all its Revolutions from its firſt beginning to its laſt end, are clearly and diſtinctly ſeen. But ſay they, at the fall of man by Sin, this Light was hid beneath the Throne of God, until the days of the *Meſſias.* Can any thing more plainly expreſs our Jeſus, as He is the firſt and univerſal Creature? the firſt, the faireſt, the cleareſt draught of the whole Creation, in the whole courſe and conduct of it, pre-exiſtent to every Creature, comprehending all the works of God, from the firſt line to the laſt finiſhing of it, in one moſt delightful View, in one moſt agreeable Proſpect, in one Spirit and Form of pureſt, ſweeteſt life, more than Angelical, only *leſs* then *Divine*, yet ſubſiſting in a Divine Perſon? If the *will* of man, with *its motions*, be ſeen and pre-exiſt here, are they not here *predetermined?*

But I have ſaid before, that I would neither inſiſt long upon this Point, nor lay any thing of the weight of this Cauſe upon it, being it ſelf by few received or underſtood.

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I divided my diſcourſe of the Mediatorſhip into three Heads: 1. Chriſt, as he is the ground of all the Works of God, in which alſo lies the ground of his Mediatorſhip. 2. Chriſt, as he is the Way. 3. Chriſt, as he is the End of the whole Work of God. There are two parts in the way; 1. Chriſt, as he is the beginning of the Works of God, the firſt Creature. 2. Chriſt, as the coming forth and the *conduct* of every Creature (from the beginning to the end) is in him, and by him. This I am now to take in hand.

Chriſt is Mediator, as he is the way of the coming forth, and the *conduct* of the Work of God, in the whole and every part of it. As in a Plant, the ſeminal Spirit hath treaſured up in it the ſeminal Reaſons, the whole Harmony, all the proportions of the Plant, in the whole Plant, and in every part of it, as this ſeminal Spirit hath in it ſelf the formative power of the Plant, according to the proportion, as this Spirit putteth forth it ſelf into every part of the Plant, ſpringeth up together with it, gives it its proper meaſures and proportions ſuited to the Harmony of the whole Plant, appears in each part as a living Image of that particular proportion or harmony which with an inviſible Beauty flouriſheth within it ſelf, reſides on every part of the Plant with the full harmony of the whole, being one and the ſame, altogether undivided, in the whole Plant and in all its parts; Thus is Chriſt after a more eminent and divine manner the ſeminal Spirit of the whole Creation.

I have before repreſented him, from clear Scriptures, as the Wiſdome and Power of God, by virtue of which he is clearly a Spirit, containing in himſelf the *ſeminal Reaſons*, and the *formative Power*, by which every Creature is formed univerſally in its production, and in its conduct.

Jeſus Chriſt is frequently known in the Scriptures by that Name of *the Seed*, which though it relates eminently to the ſtate of Grace and Glory, where it cometh up into its ripe fruit and entire form, yet doth it relate to the *ſtate of Nature*. For by virtue of this Seed *Adam* was the Son of God. By this Seed, and in it, were all things made, as Plants ſpringing forth from it, although the Seed were yet come up in them only into the green Leaf, or ſmiling Bloſſoms at the beſt. That Name given in *Greek* to Jeſus, which is tranſlated the *Word*, ſignifieth as properly *Reaſon*. Jeſus Chriſt is the *Reaſon of God*, the Reaſon of the Divine Nature, the univerſal Reaſon of the whole Creation, in which lieth the *particular Reaſon* of each Creature, in its Eſſence, in its *Operations*. Thus is Jeſus Chriſt the univerſal Harmony of the Godhead, and of the whole Work of God. He is that Harmony, according to the meaſure of which the whole work of God is formed.

The Reader *is deſired to take notice, That the Authors Papers upon this Head were imperfect, and that he will find what can be recovered of them before the finiſhing of this Work, together with a large Diſcourſe upon this whole Argument of the Mediation of Chriſt at the end of the Book, where it was thought moſt convenient to place it, becauſe of its length.*

The third Head of Arguments in this Cauſe of Free-will, is the Univerſal Nature of the Creature. Every Creature is a *ſhadow*. That that is *firſt* in every kind is ſuch by it ſelf, and every other thing by that. God is the firſt *Being*, the only *Original*. All created Being, in every kind, degree, or manner of being, is a ſhadow of this Original, and ſo is all that which it is, in every diſtinct form, motion, or circumſtance, in its Eſſence, Subſiſtence, and Operations, diſtinctly by this. It hath its Being by the *firſt Being*. It ſubſiſts, it acts by the ſubſiſtency, and by the acting of this firſt Being, this firſt ſubſiſtency, this firſt activity in it. The whole Creation in its beſt ſtate, is no more than a *ſhadowy Image* of the Great *Creator*. Man, who is ſtiled the Glory of God, as being the *band*, the *ſealed ſum*, the *circling Crown* of the whole Creation, is ſaid to be made in the *Image of God*. The various Powers and Beauties diſperſed thorow the ſeveral Creatures, to make the whole a compleat Image of the Divine Nature, meet in one in Him, as a *comprehenſion* of the *whole*, in whom the Divine Image is as *entire*, but more *heightned* and *refined*, as being more *finiſht* here, being drawn out further, being more *elaborate*, and having the *laſt hand* put to it. Thus was He made worthy to be the Son of God, the Figure of Jeſus Chriſt, in order to lie eternally in his boſome, as his Bride, and to be a Fellow-Heir of God together with Him.

Yet was this Image, in which man was thus made, a *ſhadowy Image* only. The word by which it is expreſs'd in the *firſt of Geneſis*, is *Tſelem*. This word hath in it entirely the name of a *ſhadow*. It hath alſo the firſt and chief letter of *Death* with which it ends. It ſignifies properly ſuch an Image, as is an empty, vaniſhing, dying ſhadow; the ſhadow of a ſubſtance, without any ſubſtance; a ſhadow of life, without any true life.

The ſame word is uſed *Pſal.* 39. 6. *Man walketh in a vain ſhew, and diſquieteth himſelf in vain.* The word here rendred, *a vain ſhew*, is *Tſelem*, the ſame with that by which the Image of God in Man is expreſs'd, *Gen.* 1. The words immediately preceding in this Pſalm are theſe, *Man in his beſt ſtate is all of him all vanity.* The Reaſon is added, *Man walks in a vain ſhew.* Man himſelf in the purity of his Nature, in the unfaded, the unſtained flower of all his ſenſes, in the primitive heighth of all his Intellectual Glories, was a *vain ſhew*. The Paradiſe of his Underſtanding, the inviſible World of Angels, with all the Virgin beauties and ſweetneſſes of both in the midſt of which he walketh, were *a vain ſhew*. For they, round about him, with all their pomp and pleaſantneſs, were no more than a *ſhadowy Image* of the *Divine World*, lying in the boſome of it. He himſelf was a *ſhadowy Image* of the *Divine Eſſence* and *Perſon*, in the midſt of a world of ſhadows.

We have this word us'd again, *Pſal.* 73. 20, *As a dream when one awaketh, ſo, O Lord, when thou awakeſt, thou ſhalt deſpiſe their Image.* *Image* here is *Tſelem*, which before was tranſlated *vain ſhew*. God the ſupream and eternal Spirit is here preſented, bringing forth this World, as a man doth a *dream* in his ſleep. The darkneſs at the

the beginning of the Creation, deſcribed *Gen.* 1. ſeems here to be alluded to, as a myſterious ſleep into which the firſt Spirit, the Fountain of all, the Father of all, after a Divine manner caſt its ſelf. Then the Light, with the work of the ſix days, and ſo the whole Creation, ſpringeth forth from this Spirit in this *ſleep* as a *dream.*

The Devil, with his Miniſters or Creatures, Angels and Man, by the Fall become Princes and Lords of this Creation. They poſſeſs the Powers, Treaſures, and Glory of this World. But all this while, themſelves with all theſe created Riches, Honours and Joys, in which they ſwim and ſwell, are only *ſhadows in a dream*, beneath the ſhining and anointed feet of thoſe true, ſubſtantial, immortal Beauties and Sweetneſſes, to which their hope, their ſight, their imaginations can never raiſe themſelves. When this eternal Spirit in whoſe ſleep, like painted forms in a dream, they vainly flutter about, awakeneth himſelf, he at once diſſolveth them into their *own nothingneſs*, and *deſpiſeth them*, as having never been any thing, yea, leſs than nothing in the Light of Divine Truth, and in the glorious face of the eternal ſubſtances.

Thus we ſee the univerſal Nature of the Creature and of Man, in their firſt form, to conſiſt in a *ſhadowy Image.* If the Creature were its own *Original*, and had the *truth*, the *life* of its own Being, its *Original form* in it ſelf, it were no more a Creature, but a God. As then the Face in the Waters, or in the Glaſs, in all its powers, parts, colours, and motions, dependeth upon the living face, being determinated by it every moment; ſo are all Creatures, all Spirits, Angels, or Men, in their Eſſences, Powers, or Operations, continually figured by thoſe forms in which the eternal Spirit from above preſenteth it ſelf, as the reflections of that Spirit, like the ſhapes of the Clouds, or the Face of Heaven in a clear ſtream.

This truth ſeemeth to be with a Divine elegancy ſet forth, *Cant.* 5. 12. It is ſaid there of Jeſus Chriſt, *That his Eyes are as Doves, above the Rivers of Waters, waſhing in milk, full ſet.* Thus the words in *Hebrew* moſt properly render themſelves. A learned *Jew* in his *Paraphraſe*, hath this gloſs upon thoſe words, *Full ſet*; The *whole world* is the *fulneſs of his Eyes.* There ſeemeth to be in this verſe, a plain alluſion to that expreſſion, *Gen.* 1. of *the Spirit moving upon the waters, or above the waters.* The *Chaldee* Paraphraſe makes this to be in the *form of a Dove.*

The *Lamb* in the *Revelation* is ſaid to have *ſeven Eyes*, a perfect number expreſſing a full Variety. The *Ideal forms*, or the firſt Images of things, thoſe eternal Truths and Lights of Life in the Perſon of Chriſt, as the *eſſential Image*, the ſweeteſt, the only living Light of the Godhead, are theſe Eyes of the Bride-groom here celebrated. Theſe Eyes are *Doves*, pure, eternal Spirits of Divine Love and Beauty, in the boſome, in the Unity of the eternal Spirit, the heavenly King and Bridegroom of all Spirits. Theſe *Doves* are the *lovely Eyes* with which this Spirit is all over thick ſet, like the wings of the Seraphims full of eyes *within* and *without.*

Theſe

Theſe Doves are *waſhing themſelves in Milk*. So the *Hebrew* hath it, as a *preſent perpetual Act*. They lie waſhing and bathing eternally in the ſprings of Divine Light and Beauty, in the ſoftneſſes, ſweetneſſes, and walks of the Divine Love. Theſe are the *Milk* of the Godhead, and of bleſſed Spirits; Theſe Eyes are *full ſet*. For each of theſe Ideal Original forms in Chriſt comprehendeth in it ſelf under the character or property of its own diſtinct Variety, the whole Divine World, and all Worlds in their firſt forms.

Theſe firſt eternal Images of things in Chriſt are *his Eyes*, the ſweetly ſhining Springs of all Light, Life, Love, and Joy. For he ever beholds all things with theſe, in theſe. By theſe, as he looks forth with them, he guides all things. In theſe is he, as the ſupream Spirit of truth and beauty, ſeen in his livelieſt and lovelieſt appearances. Theſe Eyes are Doves, being each of them one Spirit comprehending all things in its Unity, a Spirit of pureſt Light and Sweetneſs, the chaſt and beloved Mate of the eternal Spitit, eternally ſpringing up, lying eternally in the Boſome and Unity of it.

Theſe *Doves* in the Firmament of Divine Glory ſpreading their Wings, flying every where to and fro over the water of this Creation, figure themſelves and their motions in ſhadowy Images upon them. Thus are all things here formed and mov'd, as the face in the Glaſs by the living Face.

This *ſimilitude* hath in it a ſignal difference from the *Truth* repreſented by it. The *living Eye* or Face ſendeth forth its *Image*. But this Image hath its reception and ſubſiſtence in another ſubſtance, the glaſs or the water. But the Creation hath no ground to bear it up, but that alone which bringeth it forth. Theſe Divine Eyes of which we ſpeak, at once ſend forth and ſupport theſe Images of themſelves. They are the clear Springs from which they ſtream, and the Chriſtal Looking-Glaſſes in which they appear. In this eternal Spirit, in this living Light all things as varied ſhadows of this Light, as ſhadowy forms of this Life, live, move, have their being and appearance: Not as accidents in their ſubject, but after a manner far more eminent, and altogether tranſcendent to any reſemblance in the Creature.

This is the Univerſal Nature of the Creature.

How pleaſant? how Divine a Spectacle is this? All things in their primitive purity are ſpotles Doves, Cœleſtial Loves, Virgin-Spirits like Angels clothed in white, *Eyes* that are Springs of pureſt light and ſweetneſs, looking up from a Divine Light, vailed with a Divine ſhade, to their *Life*, their immortal *Mates*, their Divine *Originals*, thoſe Doves, thoſe Eyes above, which looking down meet themſelves here beneath, in ſhadowy figures, in ſweeteſt reflections of themſelves from the midſt of lovelieſt ſhades upon a ground of eternal Light.

It is time now to cloſe this Argument. All the Creatures are *ſhadowy Images*, both Men and Angels. As are they, ſo is their *Liberty*, ſo are all their motions *ſhadowy*, as *figures* they are all formed and determined by the *Life* in eternity.

I paſs now to the ſecond Argument under this Head.

2. Every

2. Every Creature is an *emanation* or *ſtream* from the Divine Eſſence, the emanation of a moment. This is a truth generally eſtabliſht upon all the cleareſt, the firmeſt Principles of truth, in Philoſophy or Divinity, by the moſt univerſal conſent and harmony in the ſpirits of learned men, in the nature of things. *Eſſe Creaturæ eſt emanare*, The *Being* of the Creature is the *beaming* forth from God, like light from the Sun. The preſervation and continuance of things is a continued Creation.

The whole Creation, with every Creature comprehended in it, thorow all the moments of time, to the end of time, riſeth up immediately, entirely out of God, as in the firſt moment of its Being at the beginning of time. The *white ſheet full of all living Creatures, was let down out of Heaven thrice in the ſight of St.* Peter. The World is a Divine Light, with all forms of things Angelical or Humane, viſible, inviſible, appearing in it, let down out of the Heaven of the Godhead, as often as there are moments in its duration. Thus are all things a new World, a new Creation, each twinkling of an Eye brought forth a new, by a freſh glance of the Divine Eye.

If any Creature could ſubſiſt one moment apart from God, the firſt and ſupream Being, without the particular dependance, a particular derivation, of that moment, it would have the principle of Being in it ſelf, and ſo eternity in that moment, and ſo a Godhead.

The connexion, the dependance between God and the Creature, the firſt, the univerſal Cauſe and every Effect, is much more univerſal, intimate, immediate, inſeparable, than that between any effect and any ſecond Cauſe. We have a demonſtration to our ſenſe from the interpoſal of a Cloud between our eyes and a clear Sky, that the beams are continued ſtreams of light from the body of the Sun, In that moment in which they ceaſe to flow from the Sun, to ſubſiſt in the Sun, they ceaſe to be.

It is affirmed of all things material and viſible, *Fiunt, non ſunt*; They are ſent forth, but ſubſiſt not. They *are* only in the *making*; in the ſame moment in which they are brought forth, they *are no more.*

This is univerſally true of all Creatures, Men and Angels. They have only a tranſient, no permanent Being. No eye ever takes in twice the ſame beam of Light. No man ſtanding upon the bank of a River ſees twice the ſame water preſent with him. Before he can caſt his eye upon it the ſecond time, it is paſt by, and gone: So is no Creature no appearance the ſame two moments. We can never ſay of created Beings or Beauties, of our ſweeteſt Solaces, or bittereſt Sufferings, *they are.* For while we are ſaying it, they fly away, and are no more; like Lightning, or the ſhadow upon any point of the Dial. As our Afflictions in the Language of St. *Paul, are Afflictions of a moment*; ſo are all our Joys, Glories, and Beings in the Creature. No one of them laſteth two moments.

The *Scripture* teſtifies to Jeſus Chriſt of the Heavens and the Earth, *As a Garment thou roulest them up, and they ſhall be changed: But thou art the ſame, and thy years fail not.* Again, in another place,

place, *Jeſus the ſame yeſterday, to day, and for ever.* Nothing below Jeſus Chriſt is the ſame yeſterday and to day, the laſt moment and this. This is one part of the *Vanity* mark'd by *Solomon* in all things beneath this *Sun* of the Godhead, fixt in the mid-day point of eternity; that thorow their whole Being, they are ever in motion, like the Rivers, and the Wind, In each point of time, one breath, one beam, one ſtream from the eternal Spirit, ſucceeds new in the place of the other ſprung forth from it in the point of time immediately preceding. The whole Creation, each particular Creature is no more the ſame, hath no continuance, hath no Unity with it ſelf, ſave only as it is in Jeſus Chriſt, in its firſt and eternal Form, its trueſt Form, its trueſt Self, in Him, who alone is the true, the ſubſtantial, the univerſal Image of God, the expreſs Image of his Subſtance, Unity, and Eternity. All created forms are ſo far only the ſame, and one in a figure or ſimilitude, as they are ſealed with the impreſſion of their Ideal and Original form in Chriſt, as they ſubſiſt in this Root, as they are Garments with which this their eternal Truth and Subſtance cloathes it ſelf.

In the myſtical Fables of the Heathens, the Goddeſs of Wiſdome contending with the God of the Seas, for the *tutelage* of *Athens*, made ſuddainly at once to ſpring up out of the Earth an Olive-tree in its perfection, with its branches and leaves all green, laden with ripe Olives. When an Olive-tree or an Apple-tree riſeth up by degrees from its Kernel to a perfect Plant, when it ſucceſſively putteth forth it ſelf thorow the Spring and Summer, in buds, in leaves, in bloſſomes, in fruit, unto a fulneſs in Autumn; then in that ſtate of maturity, with its leaves, and fruit in full growth and beauty upon it, it ſtandeth up immediately and entirely out of its Ideal, or firſt Cauſe, out of the Divine Omnipotency or Almightineſs, as if it had never before exiſted, as if no Summer, no Spring had ever gone before. Yea, the whole Creation round about that Olive-tree, in its preſent poſture with all Plants on Earth, with the preſent face of Heaven, with the preſent configuration of all Bodies, of all Humane or Angelical Spirits comes forth from God, as immediately, entirely, abſolutely, as when on the *third day*, all Herbs, Flowers, and Trees firſt appeared, and roſe up in a moment, at once perfect out of the Earth; or as if this preſent Autumn had been the *firſt*, and the *beginning* of the World, as ſome ſuppoſe that ſeaſon to have been.

All things in the Creature upon this ground have their order and connexion, not by virtue of any dependance upon *each other*, but by the force of the *eternal Order*, the inviolable Harmony in the firſt Cauſe, the Ideal, or exemplary World in the Divine Mind. If the Being of the Creature be an emanation, or beaming forth from the firſt Being; then as the emanation, or flowing forth is diſtinct, new, and freſh every moment, ſo is there every moment a new, freſh, diſtinct World, or Creation.

If man thus with his Soul, his Powers, his Operations, with all the modifications of his whole Perſon, Body, and Spirit, in each moment

ſpring

ſpring forth freſh and full that moment from his firſt and univerſal Cauſe, as Philoſophers ſay, the Sun and his beams were concreated at the beginning of the World; What then is the liberty of the Will in determining it ſelf? Is it any other than this, the trueſt, the happieſt, the only deſirable freedome of coming forth as it is ſent forth from God, the firſt, and the beſt of all things, in a conformity to its eternal Truth, its Original Form, in the higheſt Beauty, the higheſt Bliſs, the Divine *Wiſdome* and *Will?*

Reader, if any difficulties ariſe in thy mind, about the reconciling of the appearances of things in the World ſo mixt with Good and Evil, the evil of Deformity, the evil of Sin, the deformity of Intellectual Spirits, the moſt hateful Fountain of all Deformity, the evil of Sufferings, conſequent to this Deformity, with this proceeding of the Creature diſtinct and new every moment from God, the pure Fountain of Good, I entreat thee to carry this along in thy thoughts, that the ſecond part of this Diſcourſe is deſigned for a clear ſtating, and full examination of all Objections. I am unwilling therefore to diſturb my method, to prevent my ſelf, or make Repetitions by bringing in theſe things here, which are there to be treated of. I entreat thee here only to mark with a ſkilful and curious eye, whether the foundation of Truth be firmly laid, and whether the building ariſe regularly out of it. In the ſecond Book, it will be thy part to ſee whether this building ſtand faſt againſt the aſſaults of all contrary appearances, which like the Rivers, the Wind, the Rain, from above, from below, on every ſide beat upon it. This is enough upon this Head, the univerſal Nature of the Creature.

4. My fourth Head, from which I draw my Reaſonings upon this Subject *of Free-will*, is, *The Nature of the Soul.* From the *Nature* of the Soul we thus reaſon; The *Eſſence* of the Soul, and its *Faculties* the *Underſtanding*, and the *Will* differ not *really*, but *formally* alone. All three are one and the ſame. Every one is all three in one. They are diſtinguiſhed according to the diſtinct forms in which they appear, ever appearing with all their forms in each form.

1. The Eſſence of the Soul is immaterial, a ſubſtantial *Act*, an undivided *Unity*, and eſſential *Form*, which comprehends the forms of all Eſſences eſſentially in it ſelf. We ſpeak all this while of the Intellectual Soul. This Soul then eſſentially comprehends it ſelf, reflects upon it ſelf, and all forms of things in it ſelf. Thus it ſprings up into an eſſential Image of it ſelf, and of all Eſſences to it ſelf, within it ſelf. Thus is the Eſſence of the Soul its own Underſtanding, by virtue of its immaterial Subſtance, and its ſubſtantial Unity.

2. The *Underſtanding* of the Soul differs from the *ſenſes* in two things: 1. The *ſenſes* touch and take in their Objects only by material accidents, as ſhadowy figures. The *Underſtanding* toucheth, taketh hold of, and embraceth the Subſtances themſelves incorruptible, immutable in their eternal Truths. 2. The *ſenſes* take in the *Images* of their Objects from *without*, but the *Underſtanding*

brings forth its Object in an eſſential Image from *within*, which is therefore called *Verbum mentis*. The Senſes being material, are thus *paſſive*; but the Underſtanding, as an immaterial power, altogether *active*. If the Underſtanding bring forth from it ſelf, and comprehend within it ſelf the eſſential and ſubſtantial forms of things, it can be no leſs than a ſubſtance it ſelf, and one ſubſtance with the Soul in the eſſence of it. For nothing unſubſtantial can receive into it ſelf that which is ſubſtantial. We have alſo ſaid before, that the Soul in its eſſence or ſubſtance eſſentially comprehends all things in their eſſential and ſubſtantial forms. Let me add this upon the ſame ground, that if the Soul underſtand it ſelf, the underſtanding is every way adequate and equal to the Soul, in as much as it adequately comprehends it.

The Will is deſcribed by *Thomas Aquinas* to be the *Inclination of the Soul*. It is alſo a Rule, *That every Power or Faculty is diſtinguiſhed and defined by its Object*. The Object of the Will is *Good*. Good is the perfection of every thing. The ſuitableneſs and convenience makes the *Goodneſs*. Every thing hath eſſentially in its nature an inclination to its *Good*, to its Perfection, to every thing ſuitable and agreeable to it. Suitableneſs is from Similitude. Similitude is from Unity. For it is an agreement in the ſame form. Every thing then hath in its eſſence an inclination to a ſuitable Object, to its Perfection, to its Good, as to it ſelf preſented diſtinctly to it ſelf, and to the compleating of it ſelf in the embraces of it ſelf. Thus it appears, that the Soul eſſentially is its own Will, in as much as its eſſence taken moſt abſtractedly, being a ſubſtantial Act, is in that Act an eſſential inclination to its own Good and Perfection. Thus alſo it appears, that the Underſtanding of the Soul is the Will of the Soul, in as much as in its diſtinct formality it is an inclination to Truth, as to its proper Perfection and Good.

Again, the moſt proper and moſt perfective Act of the Will in its moſt perfect ſtate is *Love*. Love is an Union. The Object of the Will is Good in its full Latitude, the eſſential, ſubſtantial, univerſal Good. The Act of the Will in *Love* is then a mutual, intimate Union with the Object, by which it adequately comprehends it, and is adequately comprehended by it. The *Will* then, which is neceſſarily equal to that which it comprehends, can be no other than the *eſſence* or ſubſtance of the Soul it ſelf, of which we have before ſaid, that it hath all Eſſences of things eſſentially within it ſelf, and ſo the whole compaſs of Being compleat within it ſelf. As it repreſents *it ſelf* in this whole compaſs of Being to *it ſelf*, in a diſtinct Image, and ſo reflects upon it ſelf, it is its *own Underſtanding*. As it doth by this diſtinct Image with mutual embraces, mutually comprehend and enjoy it ſelf in Love, and Joy, it is its *own Will*, its own Love and Joy. So we ſeem to have proved, that the Will, as it is a diſtinct faculty, is really, and formally the ſame with the eſſence and ſubſtance of the Soul.

We will endeavour alſo to prove, that the Will comprehends the Underſtanding in its own proper and diſtinct formality.

1. When

1. When the Soul Loves it ſelf, and underſtands it ſelf, both theſe Acts fall under the ſame definition of comprehending it ſelf in a diſtinct and compleat Image of it ſelf. This Act cannot but be *mutual*, if the Image of the Soul be *adequate* to the Soul, and ſo are Love and Underſtanding both in one.

2. The Acts and Motions of the Will do imply ſenſe in their eſſential Formalities. Senſe in the Intellectual Soul is Underſtanding.

3. The Object attracts and acts the Faculty by impreſſions of it ſelf. The impreſſion of Good upon an Intellectual Subject, is an Intellectual taſt or reliſh of the Good. The impreſſion of an Intellectual Good, which is the proper Object of the VVill, is an Intellectual impreſſion.

4. The VVill, as it is eſſentially diſtinguiſhed from the natural Appetite, which inanimate things are naturally moved by; and from the ſenſitive Appetite proper to bruit Creatures, is defined to be a *rational Appetite*. Thus it comprehends Reaſon or Underſtanding in its eſſential Form.

So we have attempted to make it plain, that Thoſe three, the Eſſence, the Underſtanding, the VVill of the Intellectual Soul, mutually comprehend one another in their *eſſential Formality*, and are perfectly adequate one to another, ſo far as the Soul is in a ſtate of Perfection, perfectly underſtanding and loving it ſelf.

By the way, In this *Glaſs* you may have a pleaſant glimps of the *Trinity*: 1. The Soul in its eſſence is an *Unity* comprehending it ſelf, and all created forms of things intirely in one ſubſtantial and indiviſible *Act*, as the Fountain of all. This is a ſhadow of the *Father* in the Trinity. 2. The Underſtanding of the Soul is the eſſential and adequate *Image* of this Unity, in which it bringeth forth, and contemplates it ſelf within it ſelf. This is the *Son*, the *Word*. 3. The VVill is the eſſential, the intellectual, and adequate Union of theſe two, with the moſt full communion and higheſt complacency, by which they propagate and multiply themſelves within themſelves into an endleſs Race of innumerable Forms, in each of which they are ſtill themſelves intire and compleat. This is the figure of the *Holy Spirit*.

Thus he that knows God knows the Soul, as the *Picture* by the *Life*; and he that knows the Soul knows God, as the *Life* by the *Picture*. Each of theſe is all to it ſelf within it ſelf: *God* as the *Original Life-World*, the Soul as the ſhadowy VVorld, the *World of ſhadows*.

But to conclude this Argument, If the *Eſſence* of the Soul, the Underſtanding and the VVill, be really *one*, and formally diſtinct, ſo that every one comprehends all Three, in its proper Formality, where is that freedome of the VVill, by which it may act independent on the Underſtanding?

VVe will ſeal up this Argument with that confirmation of it, which ſeems to have great ſtrength and clearneſs. Powers and faculties are diſtinguiſhed according to their Objects. The Eſſence of the Soul, the Underſtanding, and the VVill differ as *Being*, *Truth*, and *Goodneſs*; not *really*, but *formally* only, formally comprehending the formality of each other.

The Reader *is deſired to take notice, That how ever the Author, in one of his Copies, intended only this ſhort accompt of this Argument taken from the Nature of the Soul; yet a larger Diſcourſe upon this Head being found amongſt his Papers, it is judg'd moſt fitting in this place to publiſh it.*

The chief Praiſe of this Age is, that it runs along in a ſtream directly contrary to the *Romiſh* Church, having little veneration for an implicite Faith, Tradition, Antiquity, Univerſality in the perſuit of Truth. Its labour and glory is with its hands, eyes, and ſpirit, to penetrate and view the firſt grounds of Truth. I deſire it may be as happy, in diſtinguiſhing between the upper part of the beam of Light, where it unites it ſelf to its Sun and Fountain, where it is firmeſt, fulleſt, brighteſt, warming, enlivening as well as ſhining; and the lower part of the beam, which touches the Earth, and the Senſes, where it is weak, wavering, obſcure, mixt with and vaniſhing into the darkeſt ſhade.

I ſhall therefore endeavour (taking my riſe ſomewhat high from the Fountain of things) to open the *Nature* of the Soul with as much clearneſs and plainneſs as I am able, and the nature of the Subject will bear, in theſe three *Propoſitions.*

1. *Prop.* The *Intellectual Soul* in Man is an *Unity* altogether *indiviſible*, comprehending *Variety*, *Diverſity*, *Contrariety* of Forms, Powers, and Parts, without and above all Diviſion.

2. *Prop.* *This indiviſible Unity*, containeth in it ſelf the *full Variety* of all forms created, uncreated, after its own manner, according to its own proper Character.

3. *Prop.* The *moſt perfect and full Image of God* in the midſt of the Creation, reſulting from the *Harmonious Union* of the Unity and Variety, is the Soul's *Eſſence*, and *eſſential Form.*

I deſign, and hope, ſo to open and eſtabliſh theſe *Propoſitions*, that the true *Liberty* of the Soul in its Operations, may all along ſhine clearly forth from the Divine *ground* and form of its proper nature.

1. *Propoſition.*

The *Intellectual Soul* in Man is an *indiviſible Unity*, comprehending *Variety*, *Diverſity*, *Contrariety* of Forms. This is the firſt Propoſition. There is a *three-fold Unity.*

1. There is an *Unity* in the *Diviſion of Parts.* This is the moſt *imperfect* Unity, or rather a *ſhadow* of Unity, the Unity of *ſhadows*, of *Corporeal* ſubſtances or bodies.

2. There is an *Unity* in *Diverſity* of Forms or Eſſences, above all diviſibility of parts. This alſo is an imperfect Unity. This is the Unity of *Eſſences*, of Intellectual Subſtances, of all created Spirits. The Unities of *this* ſort are the *Eſſences* of things in their created ſtate, which are ſaid to be *indiviſible.*

3. Above

3. Above all Diviſibility, or *Diverſity* is the *firſt*, the *ſupream*, the *perfect Unity*, having in it ſelf the *firſt*, the *fulleſt Variety*, and diſtinction. This is the *Unity* of the *Divine Nature*, or the *Divine World*. This for its *infinite heighth*, above all expreſſion or comprehenſion, by any created Image or Underſtanding, for the *equal concurrence* of the *firſt*, the *moſt entire Unity*, and the *firſt*, the *moſt full Variety*, both alike boundleſs and infinite, is well termed ὑπὲρ ἑνάδα, *Above an Unity*.

The Humane Soul is an *Unity* of the ſecond Rank, whether you aſcend or deſcend, in the number of Intellectual Subſtances, like the Angels, above all *Diviſion*, but ſubject to *Diverſity*.

This is an *Unity* in a *Diverſity*. *Diverſity* (which is *Variety contracted* and *obſcured*) by a *mixture* of the *Contrariety* with the Unity, *overſhadows* the Unity of the Soul, and rendreth it *a ſhadowy Unity*. The *Divine* Unity and Variety lie hid and vailed beneath the Diverſity, in the ſhadowy Unity of the Souls *natural* Form.

This Diverſity, as it over-ſhadows, ſo it alſo *bounds* the *Unity*, and renders it *finite*, infinitely beneath the firſt and ſupream Unity in the Divine Nature.

This is the Unity of the Intellectual Soul, an Unity free from, raiſed above all Diviſion, or *diviſibility of parts*, lying one without another, as they appear in Bodies, or Corporeal Subſtances.

The explication of this Unity in the Intellectual Operations of the Soul, as I humbly conceive, will be a full demonſtration of it.

There ſeemeth, according to common ſenſe and language, to be manifeſt in us, a Life, a Power, which *compareth* and *judgeth* things; which *diſcerneth* the *differences* of *things*, *relations*, *proportions*, *agreements*, *diſagreements*; which is delighted with *Harmony*, *Beauty*, *Muſick*; which taketh in, entertaineth it ſelf with the *Eſſences* of things, the *whole*, *Univerſals*, as its moſt *native*, and moſt *ſuitable* Companions; which adorneth it ſelf with *Sciences*. The Sciences are an *Angel-like* building, which this Life or Power hath framed by *ſingle notions*, or forms of things regularly *compoſed* into *Propoſitions*, by Propoſitions in a moſt beautiful order laid one upon another, and by fit *joynts*, like Jewels knit together into *one Body* of Divine Light, which ſetteth its *Feet* on the *Earth*, and raiſeth its *Head* into the unſeen Glories of the higheſt *Heavens*.

This Power and Life within us, which makes good all this, or a *ſimilitude* of this, with more or leſs degrees of Perfection, is that which we call the *Intellectual Soul* in Man.

If the *Object*, or its Image, be *extended*, and ſo compoſed of parts, which lie all one without another, if the *Subject*, which receives into it ſelf the Object, or the Image, be of the *ſame* nature, Now the *one part* of the Object is taken into, and ſeated in *one part* of the Subject; *Another part* in *another*. Thus all lie diffuſed *differently* in different parts; not only diviſible, but actually *divided* from each other. Now they no where *meet* together in one, they are no where *compared* and *judged*, the Diſcord, the Harmony, the Whole, is *no* where *underſtood*.

Yea,

Yea, *Theſe are no more* in the nature of things. There is no ſuch thing as *Picture*, *Proſpect*, or *Perſon*, *Life*, *Love*, or *Joy*, *Death* or *Suffering*. All is an unimaginable *heap* of *unconceivable Atomes*, which have no *Relation* to, no *Commerce* with each other, if there be no *indiviſible Vnity*, in which things *meet*, in which they are *compared*, *judged*, and *proportioned*. How an *Atome* it ſelf, or any thing of *whole*, or *part*, can be without *Vnity*, which *conſtitutes* it, which *connects* it, into which it Ultimately *reſolves* it ſelf, from which it firſt *ariſeth*, is of all things to me moſt hard to comprehend.

But this is a digreſſion, and more than is neceſſary to my preſent deſign.

Let us return. The two *eſſential* Operations of the Intellectual Soul, are to *underſtand*, and to *will*. The Objects of theſe, are *Truth* and *Goodneſs*, real or apparent.

1. Truth is a *repreſentative conformity* of the *Image* to its *Original*.

2. Goodneſs is a *mutual*, *perfective Conformity*, or ſuitableneſs of the *Original* and *Image*, or of the *Object* to the *Faculty*, Power, or Spirit, to which it relates.

Theſe two are the Divine Meat and Drink of the Soul, like the *Ambroſia* and *Nectar* of the Gods, or ſeparated Spirits, with the Poets.

But where there is any impreſſion, any ſenſe or reliſh of theſe two, Truth or Goodneſs, in the *loweſt* forms of things, Theſe three muſt *meet* undividedly in one, The two *terms* or bounds of conformity or ſuitableneſs, the *relation* between theſe two, their *ſuitableneſs* and conformity to each other.

The Intellectual Soul riſeth an higher pitch, according to the Doctrine of all the *Schools*, and its own *innate* teſtimony of it ſelf, in all its Motions, in all its Virtues and Vices. It is carried up upon theſe two ſoaring wings, as the wings of an *Angel*, quite out of the ſight of *ſenſe*, above all the tumult of *Individuals* and particulars, to the inviſible Glories, and Harmonies of *univerſal Forms*. The *univerſal Truth* and *Good* are its only *mark* and *reſt*, where its motions terminate.

The heavenly Beauty of the univerſal Truth, can be *no* where ſeen, the heavenly ſweetneſs of the univerſal Good, can be taſted by *no* Spirit, but that alone, where all *Truths*, all *kinds* and *degrees* of *good*, all things in their *friendſhips* and *enmities* are *met* and concentred with a full, with an exact *Harmony*, in one *indiviſible Point*, or in a perfect Unity.

It is indeed a Divine *Vnity*, running like the Spirit of *Muſick* through all theſe, *terminating* them all by *it ſelf*, *recollecting* them all entirely (with their ſeveral Diviſions) after the moſt undivided manner into *it ſelf*, which makes this *Harmony*, the *Joy*, the *Glory*, the Divine *Life* of *Angels*, of *God*, and God-like *men*.

This Divine Unity can be no where *received*, but into an *Vnity* like it ſelf. This Unity in the Intellectual Soul, makes it a Divine *Eye*, *Ear*, and *Spirit*, capable of taking in the Beauty, enjoying the Muſick,

Muſick, being entertained at the heavenly Feaſt of the univerſal Truth and Goodneſs, in the Society of all bleſſed and immortal Spirits.

Keep the Unity of the Spirit, ſaith St. *Paul*, *in the bond of peace. Peace* in *Hebrew* is the ſame with *Perfection*. The word ſignifieth the Harmony of things, mutually anſwering each other in fit and full proportions. In *Greek*, *peace* ſignifieth the harmonious Union of things, Εἰρήνη, *peace*, from Εἴρω, *to knit* or joyn together.

Without Union, without Order and Harmony in the Union, Many things can never become One; there can be no Beauty to the Eye, no Muſick to the Ear, no Life, no Light of Senſe or Underſtanding, no Form of things, no Peace, no Perfection, no Power, no Pleaſantneſs, no Perſon. Without an undivided Unity, where all meet in one, which is *One*, the ſame undivided in *All*, there can be no Union, no Order, no Harmony.

The eternal Spirit is the firſt and *ſupream Unity*. Intellectual Spirits, next to this Spirit, are *Similitudes* and *Births* of it. Subſtantial, undivided Unities, the Springs, the *Seats* of the univerſal, the ſupream, the incorporeal Beauties, Muſicks, Perfection, Order, Harmony, through the Creation; the only Perſons; the bonds of all Union, Order, Harmony, Peace, Perfection, Beauty, Life, Lovelineſs, Virtue, Joy, Power, Perſonality, in all Bodies, in all Corporeal Forms.

By *one Spirit*, ſaith that Spirit, *we are all baptized into one Body*. In ſpirituality, by meeting together *undividedly in the* Unity of the eternal Spirit, which is undividedly one and the *ſame* in all, by which all are one, and the ſame in every one, All the Saints become one *heavenly Body*. This Unity of the Spirit, ſpringing up into every one, as a Divine and compleat Image of it ſelf, having thus the Whole, the Image, the Life, the Spirit of the whole in it ſelf, is the bond of their fellow-memberſhip.

This is the ground and ſpring of their Sympathy, of all their Motions, by which in a Divine Love and Harmony they exactly accord with each other. We have the ſhadowy figure of this myſtery in natural things.

How inexplicable is motion in Bodies, without the underſtanding of this Unity? What ſhall *excite* Motion in any Corporeal Subject? Accidents, Virtues, Qualities, paſs not from one Corporeal Subſtance to another. They are eſſentially inſeparable, from their Individual Subjects. Corporeal Subſtances are impenetrable each to other, and ſo cannot operate immediately one upon another.

In what order ſhall Motion be advanced, if it be excited? Shall the part immediately touched move firſt? How can it, until that part next before it, give place to it? Upon what account ſhall this before move, until that behind it on which the impreſſion is firſt made, thruſt it forward?

How Beautiful? how Harmonious? how Eaſie is all? If an Intellectual Spirit, containing the whole Body, the whole Corporeal frame, in an undivided Unity, being undividedly entirely *one* and the ſame

through

through the whole Body, and in each part, *immediately*, at once, by it ſelf *Act* all the parts in a mutual exact Correſpondency to each other, like perſons in a figure-Dance? All is now it ſelf, in ſo many ſhadowy figures of more ſubſtantial and ſublimer Variety, in the Unity, and Harmony of its own Eſſence.

This is a clear reaſon for that Sympathy, by which all the parts moſt remote of the ſame Body, have a *preſent ſenſe* of, are acted and moved together with, all the eſſential acts and motions of each other. They are all by one Spirit *baptized* into *one Body*. They all are comprehended together in the undivided Unity of the ſame Spirit. So they mutually *penetrate*, poſſeſs each other in *One*; as *One* in the Fountain of their Being, Life, and Motion, the *ſame Spirit*. This Spirit is each Intellectual Soul to its own Body.

Let us ſum up this whole Argument into a brief and clear concluſion.

The Intellectual Soul, in the perfection of its natural form, underſtands, compares, *judges*, not only particular Beauties and Harmonies, but the Beauty and Harmony of the *whole Univerſe*, the Univerſal Truth and Goodneſs. All particular Beauties and Harmonies, all Agreements and Diſagreements, Strifes, Friendſhips, all forms and parts, as they make up the Beauty of the Univerſe: Then all forms of things, in all their Similitudes and Differences, Conformities and Contrarieties, in all their Eſſences and Accidents, in all their ſeveral diſtinct Proportions and order, in their Beauties and Harmonies, with all the Parts and Elements which compoſe theſe, as they make up the univerſal Harmony and Beauty *meet together*, clearly, compleatly in the *undivided Unity* of the Souls Eſſence.

Thus alſo this Soul contains within it ſelf its own Body, its *Image* and *Organ*, in all the forms, parts, and proportions of it. Neither doth it ſo comprehend this alone, but the *univerſal Body*, as it relates to its own particular Body, as it ſtands in the ſenſes of this Body, like Images in a Glaſs.

Here, in this Unity, is the Corporeal Image, as in a Divine *Mould*, formed in all its parts and proportions, to anſwer to their *Original* in the Soul, and to each other, for here only are they ſeen together, to be compared and judged, from hence they come forth, by this Unity they conſiſt in their Union, are acted every moment unto motions correſponding with each other, and to a *Sympathy*; for one Spirit ſprings up through the whole Body, as it ſelf deſcended into a ſhadowy figure of it ſelf, and abiding ever with it ſelf, within the Unity of its own Eſſence.

The moſt eminent *Character* of the eternal Spirit, is its *Unity*. *Hear, O* Iſrael, *the Lord thy God is one God.* How glorious an Image of God, in this Character of the Divine Glory, is man in the *perfection* of his natural form? What is the amplitude, the majeſty of this Divine Unity, in which the whole Creation, with all its beauties and fulneſs, appear together at once, in One, as upon its Throne?

Thus, I hope, I have from common ſenſe, and principles univerſally received, made plain in ſome imperfect degree, this indiviſible Unity of the Intellectual Soul in man.

2. *Propoſ.*

2. *Propoſ.* The Humane Soul is an indiviſible Unity, containing in it ſelf all Variety of forms.

The Argument before taken from the *Operations* of the Soul, in knowing and judging things, to explain its Unity, *declares* alſo this Variety in its Unity.

The Soul hath naturally a deſire, and *power*, or potentiality of knowing all things, eſpecially the Harmony of things, which is the Intellectual Beauty. The Harmony in no part can be underſtood without the knowledge of the *whole*. If the Soul then in the primitive, and pure ſtate of the Creation, did actually enjoy it ſelf in the perfection of its natural form and faculties, it contained *within it ſelf*, in the Unity of its Eſſence, all Variety of things in all their Diſtinctions, Differences, and Diviſions, Originals, and Copies, Cauſes and Effects, Subſtances, and Circumſtances, or Accidents, Eſſences, and Operations.

The power or potentiality in the Soul of Man, is not *Paſſive* but *Active*. It is a pure Act, *free* from the paſſiveneſs, which is the conſequent of corporeal or bodily matter. The Intellectual Spirit having alwayes in it ſelf the *judgment* of all things, in the potentiality or power of it, which either is its Eſſence, or inſeparable from it, hath alſo all forms of things in the ſame *Capacity*, or *Power*, and ſo in its *Original Act*. Indeed as it ſubſiſteth in the *Body*, this plenitude in the Original Act, or power of the Soul, is very much *vailed* by matter, or corporeity, at leaſt under the *fall*.

But I paſs from this Argument, to another, drawn from the Unity of the Soul, eſtabliſhed in the former Propoſition.

The Soul being in its Eſſence, by Virtue of its eſſential Unity altogether undivided, and ſo above all *place* or *time*, which conſiſt of divided parts, is thus uncapable of *Abſence*, *Diſtance*, or *Diviſion* from any thing. All things then are *ever preſent* with it.

There is only a two-fold preſence imaginable, { Corporeal, and Spiritual.

1. The Corporeal, or bodily preſence is after the manner of Corporeal Subſtances or Bodies, with Diviſion, a *divided preſence*.

This is the preſence of two Bodies, one containing the other as its proper place, or of two Bodies, contained in one Body as their common place, one common ſpace of Air, one Field, one Chamber, one Bed.

2. The ſpiritual preſence is a *meeting* in *one* Incorporeal Form, or in one *Spirit*, which is an Indiviſible Unity. This the *Schools* expreſs by the *penetration* of Spirits, which penetration, where there are no extenſions or dimenſions, as in Bodies, ſeemeth to me, uncapable of any other ſenſe, in the ſtrict examination of it, than their ſubſiſting together in the ſame undivided Unity, and their mutual ſubſiſtencies in the undivided and eſſential Unities of each other.

Harmonious with this, are thoſe two well-grounded and unſhaken Axioms in Philoſophy,

1. The *Eſſences* of things are *Indiviſible*.

2. The underſtanding alone reacheth to, and comprehendeth the Eſſences and Subſtances of things, whiles *ſenſe* feeds only upon empty *ſhadows*, Aiery, accidental Forms.

Proclus thus teacheth us, That all things are in the Soul ϕυχικῶς, according to the peculiar property and character of the Soul. In like manner the Lord Jeſus ſaith to the unbelieving *Jews*, which look for ſigns of the Divinity, for a Pomp and Glory without, in their ſenſes, *The Kingdome of Heaven is within you.*

The Heathen Philoſophers ſtiled the *Unities* of things, *Gods*. This *Unity*, to which all things were preſent, was, with them, the *Character* of a God. The Scriptures upon the ſame ground, ſtile all Intellectual Spirits, both Angels and Men, *Gods*. *He calleth* (ſaith *Chriſt*) *them Gods, to whom the word of God came.* That living Word, which is the Image of the inviſible God, (and ſo containeth all Forms, the whole nature of things in it ſelf) cometh by Nature, and by Grace, although after a divers manner, to all Intellectual Spirits. That Scripture, which our Lord Jeſus relates to, ſeemeth peculiarly to regard *Humane Souls, I have ſaid, ye are Gods, but ye ſhall die like men.* Ye Intellectual Spirits, which in your abſtracted forms are immortal, impaſſible, undivided, comprehenſive Unities, To which all forms of things, in their immutable Eſſences, are ever preſent by my preſence with you, who am the eternal Word of the Divine Mind, the Divine and Univerſal Image of things, Ye being *humbled* beneath the Angels, into a Body of Duſt, a Corporeal Form, in this, by your *ſympathy* with this, are ſubject to the Government of the Elements and Cœleſtial Bodies, of the Powers ruling in them, as *Tutors* over you, and ſo to their Laws of Time, Place, Diviſion, and Death, until you grow up to the full Age of the Intellectual Life, by *returning* into the Boſome of your firſt Divine Ideal Unity in me.

All diverſity of Forms are in this manner preſent with the Intellectual Soul, meeting together, and being contained in the Unity of its Eſſence; as in an inviſible Palace, or City, like the *City of God* deſcribed by the *Pſalmiſt*, which is *compact* in it ſelf.

Object. Is God then, are all the Angels, is this viſible World ſo *preſent* with the Soul, ſo contained in its eſſential Unity, as to be *one Eſſence*, one Spirit with it?

Anſw. I ſhall give three diſtinct Anſwers to the three parts of this Objection,

In relation, { 1. *To God.* 2. *To Angels.* 3. *To the viſible World.*

1. *Anſw.* This comprehenſive Unity, which is the proper Character of Intellectual Spirits, is called by Philoſophers, the *Apex*, or ſupream Point, the *Head* of the Soul, hid in a Divine Glory, the *Divine part* of the Soul, in which it ſymbolizeth with, is capable of *Commerce* with the Divinity it ſelf, and of enjoying in it ſelf the Divine *preſence*, as in its moſt proper and beloved *Temple.*

I ſhall

I ſhall humbly preſent to the *Readers* Candor four Diſtinctions, for the unvailing of this Divine preſence in the Soul.

1. *Diſtinction.* God is not preſent in the Soul, as in a place *Diviſible*, but as in an *undivided Unity*; for he were otherwiſe no more a pure, an infinite Spirit, the firſt, ſupream, ſimple Spirit of Being, Beauty, of all Excellency and Virtue, a Life of Sweetneſs, a Light of Glory, without allay, ſhade, or limit: He were now *Corporeal* and finite.

Of this Local Circumſcription (which hath no place here) is that Rule rightly underſtood, The container is *greater* than the contained.

2. *Diſtinction.* God by his Omnipreſence, and undivided Unity, is *every where*, in every Creature, in every part and point of the Creation, with the fulneſs of his *Glories* and *Godhead* after a two-fold manner,

1. God is preſent to himſelf in every Creature, *Secundum modum Dei*, after the manner of a God.

2. God is preſent in each Creature, to that Creature, *Secundum modum Creaturæ*, according to the manner of the Creature.

1. God is preſent to himſelf in every Creature, after the manner of a God.

Where-ever he is preſent, He is *entirely preſent* with all the Joys and Glories of eternity, ever undivided, His own Heaven to himſelf, in the *Depths* of *Hell* beneath as in the Heighth of Heaven above, in the *duſt* of the *Grave*, in a wave of the Sea, as in the moſt ſhining Cherubim or flaming Seraphim.

God is not thus preſent to any natural Spirit, no, not in the purity of its Creation, with his unvailed Beauties, ſhining forth in the brightneſs of his Glory, in the *fulneſs* of his Godhead. Then ſhould he *transfigure* that Spirit into the ſame Image of one Divine Form and Glory with himſelf. Then would there be no *difference* between *Adam* in Paradiſe, the Angels in Heaven, and Jeſus Chriſt in his Paradiſe and Heaven above all Heavens, the *Boſome of the Father*. No, after this manner God dwells in *Jeſus Chriſt alone*, as he is riſen from the Dead, in the eternal Spirit, in the Glory of the Father.

2. God is in every Creature preſent with that Creature, according to the manner of that Creature, By the divers manners of his *Appearance*, as by the ingraving upon the Seal, ſetting divers impreſſions upon the Creature, and giving divers forms of Being to it like the Seal in the impreſſion upon the Wax. He thus becometh the *fulneſs* of every Creature, filling all, in all parts of it, and ſo *Omnipreſent* to it.

Therefore the School-men ſay of the *ſending, giving, powring forth*, the *coming* of the Spirit to us, to be in us, That it is only *Novus modus apparendi, A new manner of appearing*. The Holy Spirit, the third Perſon in the Trinity, from whom the other two Perſons are ever undivided, God bleſſed for ever, is *ever* in every Creature, in every Spirit. He only *changeth* his Appearances and Effulgencies there. By the change of his Appearance, he changeth and formeth each Creature, each Spirit in all its Changes. Thus he turneth to himſelf

the Heavens and the Earth, as the Clay to the Seal, according to the Language in the Book of *Job.*

How divinely pure and pleaſant a proſpect, or *living Picture*, is now the nature of things, while God himſelf, according to the diſtinct Idea, or eternal exemplar of each Creature, cometh forth, and appeareth together with it, as Twin-brothers, as Twin-Loves, Ἔρως, and Ἀντέρως, one the *reflection* of the other? while a *Third Love* breaks from both theſe, in which they are bleſt, and made perfect, with a *mutual Union*, and the fruition of each other.

The ever-glorious, and eternally-joyous Trinity of the higheſt, and firſt Love, ſeems to multiply and figure it ſelf in each Creature. All Creatures now ſeem to be in a lively and living Beauty, repreſented by the two Breaſts of the heavenly Spouſe, Like *two Twin-Roes of a lovely kind*, two *Twin-Loves*, the Births of their heavenly Mother, the Univerſal and Divine Image in the *Perſon of Chriſt*, *feeding among the Lillies*, the Ideal, eternal Lights and Beauties of her ſoft and ſhining Boſome.

But all this is to be underſtood of *ſimple Nature*, abſtracted from the *Corruption* by Sin, with which, in the midſt of the pure, peaceful, pleaſant Varieties, the charming Harmonies, the golden Calms and Gardens of Divine Love, cometh in a *ſcene of War* and Death, of tempeſtuous Seas, fields of Blood, *Contrariety and Enmity*, *God willing to ſhew the Power of his Wrath.* That God, who is the God of Love, that Will, which is Love it ſelf, All Love in the beloved Soul, to the beloved Soul here in its faln ſtate, puts on this ſtrange perſon of an *Enemy.* Under this dark Diſguiſe, and horrid Vizar, he hideth all his Beauties and Sweetneſſes, he acts a part of Wrath. But this it ſelf at laſt appears to the beloved Soul, to be a moſt delightful Love-part. While, by it, the Variety is made *more full*, being extended to the greateſt Contrariety, and utmoſt extreams. While in the reconciling of theſe, the Divine Harmony is more full and raviſhing, The Divine Love heightned to an exceſs of Sweetneſs, and triumphant Joys, The Wiſdome of the *Deſign* more admird and adored in its rich and glorious Depths, All expectations of Men and Angels are ſuſpended, moſt happily deceived, and in the end infinitely tranſcended.

But how have I wandred, and delightfully loſt my ſelf, by drinking in eagerly this Wine of Angels and glorified Saints, the Sweetneſs of this Divine Light and Love? I will now paſs from this ſecond Diſtinction to the third, for the illuſtration of the Divine preſence in the ſoul.

3. *Diſtinction.* God is one with the Soul, not *formally*, but *tranſcendently.*

God is not one with the Soul formally, as the formal and proper *Eſſence* of the Soul or of any created Spirit, much leſs as a Conſtitutive *part* of its Eſſence. This would make God and that Spirit *eſſentially one.* The Eſſence of that Spirit would reciprocally be the Eſſence of God. That Spirit would be eſſentially God. Is not this the utmoſt heighth of Ignorance, Profaneneſs, Impiety, Blaſphemy, Giant-

Giant-like, *Lucifer-like* to war with God, for the Throne of his Godhead?

Beſides all this evil, how great were the *loſs* to every Spirit, of Angels and Men? Their *Sun*, which makes the eternal Day and Spring, were now *ſet* in an hopeleſs Night of Clouds and Confuſions. All their Loves, Hopes, and Joys, aſpiring to an *infiniteneſs* above themſelves, would now all *droop* and die in their own Boſome. The beginning, the end of them all is taken away. That *diſtinction* of things, which is the *Mother* of all *Lives*, Loves, Beauties, and Pleaſures, as *Unity* is the *Father* of them, would now *ſink* into a rude undiſtinguiſhed Darkneſs; the firſt and the fountain of all Diſtinctions being taken away, in taking away the Diſtinction of the *Divine Nature* from the *created form* of things.

How unpleaſant were it to the Eye below, to be perſwaded that there were no Sun, beſides it ſelf, above it ſelf? Now the joy in beholding the face of the Sun and of Heaven, the taking in of the ſweet Light of Heaven and the Sun, the charming Delights in the Varieties of Lights and Shades, of Colours and Pictures, in the Light and the Sun-ſhine, were no more.

2. God is *tranſcendently* one with the Soul, as he is with all things by the tranſcendency of his *Unity*, and his *Infiniteneſs*. He comprehendeth all things in one in Himſelf, after a manner altogether incomprehenſible. As he is the firſt, the Univerſal Cauſe, the moſt immediate, the moſt intimate, the inſeparable, the *Ideal Cauſe* of all things, He is the Unity of every Unity, the Being of Beings, the Eſſence of every Eſſence, not formally, but tranſcendently, not after a finite, but an infinite manner.

Cuſanus, ſaith, God is the *Sun in the Sun*, not formally, finitely, but after a tranſcendent, infinite manner. He is ſo the Sun in the Sun, that he is all things with the fulneſs of the Divine Nature and eternity in that form.

4. *Diſtinction.* God is preſent with, and in the natural form of the Soul, as in an earthly and *ſhadowy Image.* He is preſent, according to his heavenly, his eternal form in this ſhadow, as vailed and *hidden* beneath it.

As Jeſus Chriſt at his Incarnation, ſo the firſt man by his Creation, was made under the Law, (the Law, the Glory of the created Image improved and heightned.) The Holy Spirit ſaith of the Law, *That it is a ſhadow of good things to come, not the very Image.* It is commonly ſaid, That the Law is the Goſpel vailed, the Goſpel, the Law unvailed.

Jeſus Chriſt, as he is the eſſential Image, the brightneſs of the Glory of God, is the firſt *Adam*, vailed, beneath a ſhadowy Image. He is there, as the *Truth*, the *Original*, the *Root* of this ſhadow, bringing it forth, bearing it in himſelf, comprehending it. He is in it, as the Spirit and beautiful form of a Plant in the Seed, ready to ſpring forth through it, to *transfigure* it into the ſimilitude of its own Beauties, to fill it ſo transfigured with its own Divine Life, Virtues, and Fruits in the proper ſeaſon.

St. *Paul* makes the firſt man, in his pure State and in his Fall, a Type or *Figure* of Him, *who is to come*, *Jeſus Chriſt*, Rom. 5.

God in the Light of his Glory, Jeſus Chriſt, according to his heavenly Image, hidden in God, The Soul, according to its Divine Life, in the ſtate of Grace, are all preſent vailed in the natural man, as in their proper *ſhadow*.

Some think this following ſenſe to be intended by St. *Paul* in theſe words, [*Chriſt is the Image of the inviſible God, the firſt-born of the whole Creation, or of every Creature,*] Col. 1.

God in that ſame ſecond Perſon, which is the Godhead in its eſſential Image, (which in the fulneſs of time, took fleſh of the Virgin *Mary*,) in the beginning of Time came forth from the ſecret and *unacceſſible Light* of Eternity, in a ſhadowy Image. This Image was the *full figure* of his Perſon, with all its Divine Glories, according to the *capacity* of a ſhadow. This was the whole Creation compleat in its firſt Draught. All the Glories of the Divine Nature, which are *imitable*, were here firſt diſtinctly figured in the *primitive*, and pure forms of all the Creatures. Thus was he the Image of the inviſible God, the firſt-born of the whole Creation in *general*, and of each Creature in *particular*.

Thus was He in the Language of the *Jews*, the *great Adam*, who brought forth the *little Adam* in his own likeneſs.

Thus was Jeſus Chriſt in *Adam*, at once, the life of all, in his eſſential Glories, the *Original Copy*, or firſt Draught of the Creature, in the whole compaſs of it, of each Creature in particular. All this in the Humane Soul, in *Adam*, as the only perfect and proper Figure of this Original.

I underſtand nothing in this interpretation of St. *Pauls* words, contrary to the Analogy of Faith, or the Scriptures. There ſeemeth to be in it a compleat Harmony, and order in the nature of things, according to this ſenſe.

1. All things ſtand firſt in an *Uncreated Subſiſtence* and Eſſence, Then in an *Uncreated Subſiſtence* or *Perſon*, they come forth into Created Eſſences or Natures, Laſtly, By this *medium* uniting all, they paſs in Created Subſiſtencies and Eſſences, into created Perſons and Natures.

2. Jeſus Chriſt *gradually* deſcends from his eſſential Glories, into an *Univerſal*, Original *Figure* of himſelf, of the whole Creation, of each Creature. Through this He paſſeth into the *particular form* of faln man, in the *Womb* of the Virgin. So he deſcends to the nethermoſt parts of the Earth, aſcends again through all forms of things, with all united in his own Perſon, above all Heavens, and fills All.

After this manner, the Lord Jeſus is the *Mediatour* of the Creation, as well as of the *Reconciliation* and *Regeneration*. *All things are made by him, and nothing that is made* (or brought forth from the beginning of things to the end) *comes forth without him*. As according to his appearances in Grace or Glory, the Saints appear together with him; ſo according to his *Appearances* in *Nature*, all things appear toge-

together with him. He lives and *ſubſiſts* in the form of every Creature. Every Creature *ſubſiſts* by its *tranſcendental* Union with him in Nature.

Thus it is moſt true, *That we are in this World, as he is in this World.* We are *Sojourners* together with him in *his Land.* He ſuffers in all our Sufferings, is ſtraitned in all our ſtraitnings. *He is in all things made like unto us, Sin only excepted.* He carries along in every particular form the Univerſal Harmony, the Divine Glory, even in all the ſufferings and ſtraitnings of every Creature. The Univerſal Harmony and Divine Glory is to him the *liberty*, the joy of Paradiſe, Heaven, Eternity, in each ſtraitning and ſuffering. *Sin* only is the *breach* of this Harmony, the violation of this Glory, not by a privation only, but a *Contradiction* and Enmity *founded* in the privation. This can bear no part in the Divine Harmony, ſave as it is reduced into Order, and the Harmony carried on through the *Wrath* and Righteouſneſs of God, in the Death and Reſurrection of the Lord Jeſus.

But I deſire to leave my ſelf, and my *Reader* free in this Point.

I have now finiſhed, in four Diſtinctions, my Anſwer to the firſt part of the Objection, made againſt the Variety of forms in the Unity of the Soul. In this part of my Anſwer I have endeavoured to ſtate the *preſence* of God with and in the Soul of man, as perſpicuouſly as my dark and narrow mind is capable of taking in, and expreſſing a Divine Myſtery of ſo great an amplitude, and ſuch an heigth of Glory.

I paſs now to the ſecond part of my Anſwer, which concerns the Angels.

2. *Anſwer.* Angels, with the whole Company of inviſible ſubſtances, or ſeparated Forms and immortal Spirits are *contained* in the Unity of the Soul theſe two wayes,

1. They are Superior and *Univerſal Cauſes*, *ſubordinate* to the firſt Cauſe. Thus they are moſt *intimately*, and inſeparably preſent in the *Conſtitution* of the Soul. As Entity, or Being, and ſubſtantiality in their Superiour and Univerſal Nature *deſcend* into *incorporeal* Spirits, and through theſe, into *Corporeal* Shapes and Bodies; ſo do all the Angels, greater in Might and Glory, *cloath* themſelves with the *Incorporeal Form* of the immortal Soul, *communicating* all their divers Virtues, Powers, and Glories to *this Form* in which themſelves *ſubſiſt*, and live together with it, being an head of Glory to it.

2. All Angelical, Immortal Spirits, are another way in the Soul, as making up the full *diverſity* of all Forms in it, and ſo *compoſing* its Eſſence. Thus all Angels, all Eſſences, all Forms of things in their immortal Subſtances, as Intellectual Spirits, *meet* in the proper Unity, under the peculiar Character and *Diverſity* of each Intellectual Soul, as, in ſome *obſcure* reſemblance, Variety of colours in a particular colour, or as all the Elements in each Element, in each *mixt* Form, under the proper Character of the *predominant* Element or Form.

3. *Anſwer.*

3. *Anſwer.* The Intellectual Soul containeth all Corporeal Forms or Bodies in it ſelf, two wayes, {1. Virtually. 2. Formally.

1. The Soul hath in it ſelf all Bodies virtually from the Angels above it, as the ſhining Boſome, where the eternal Spring through Jeſus Chriſt powres forth its living ſtreams. Here the Soul drinketh in the Eſſences, and eſſential forms of things, in their Angelick Truth and Goodneſs. Theſe feaſt and fill the Underſtanding and the Will. In the Underſtanding, or Angelick Light of the Soul, they ſhine as the *Exemplars* or Patterns of all below in the viſible World. In the *Will*, as in the *Angelick Love* of the Soul, they lie as in the Womb, or in the ſeminal Virtue, or executive Power, which brings them forth.

2. This Soul comprehends the *Corporeal World* in it ſelf *formally*. The Eſſences of all Bodies, as they are *Objects* only of the Underſtanding, and not of Senſe, ſo are they, according to the Nature and Law of all Eſſences, *Intellectual Vnities*, and Forms, in the Unity or eſſential Form of this Intellectual Spirit. The Soul in theſe diſtinct Eſſences floweth forth into theſe ſhadowy forms, with which our *Senſes*, the ſhadows of the Intellectual Light, are *entertained*.

The Intellectual Unity diffuſeth it ſelf into the *continued* parts of theſe diviſible Forms. This Unity formeth the Proportions of the parts in their mutual *Correſpondencies*, knitteth them together unto a mutual *ſympathy* in each natural Body. For as I have before ſaid, a mutual correſpondency of parts ſuited exactly each to other through the whole Corporeal Frame, a concurrence in all the parts of the ſenſations, mutations, or impreſſions ſeated in each diſtinct and divided part, ſeemeth altogether *unimaginable*, if there be not an *undivided Vnity*, which is one and the ſame in all the divided parts, where all the parts *meet* in one, and are one. By this Unity alone can all the parts have a mutual *proportion*, a *comprehenſion*, *penetration*, *ſenſation*, or *feeling* of each other through out, as they have of themſelves, and in the ſame undivided moment. This rend the *ſympathy true* and perfect.

The Unity then of the Intellectual Soul, as it *diffuſeth* it ſelf into all Bodies, in all their extended forms and divided parts, ſo it *bindeth* them all up within it ſelf. This is the ſubſtance to theſe ſhadows, and Contextures of ſhadowy Forms or Accidents in which they ſubſiſt. This is the Spring out of which they riſe up every moment. This is the band which joyns and tyes them together in one. This is the Boſome or proper place, which incompaſſeth, imbraceth, brings forth, ſuſtains, and cheriſheth them.

I have now anſwered the Objection, and ſo endeavoured to clear from all Clouds the beauty of the Soul, as all Varieties *ſhine* moſt pleaſantly in the *face* of it, in the diverſity indeed of the ſhadowy Image, but an Angel-like Diverſity, and a God-like Image.

Thus I have finiſhed the two Propoſitions in the Deſcription of the Souls Eſſence. Aſſerting, 1. The Unity, 2. The Variety in the Diverſity.

3. *Prop.*

3. *Prop.* The *Image of God* reſulting from the moſt harmonious Union of theſe two, the Unity, and the Diverſity of Forms, is the proper Eſſence, and *eſſential form* of the Soul.

This Harmonious Union conſiſts in a two-fold Perfection.

1. The Unity and Variety of things under a form of Diverſity, *meet* in the Eſſence of the Soul, with the Character or Propriety of the Unity and Harmony.

When God had drawn the *ſeveral parts* of his Divine Image in the ſeveral Angels and Creatures, according to the Diverſities of their *ſeveral Characters* or Properties, He now *ſummons* them, and calls them all together to *meet* in *Man*, in him to be *united* and compleated in the entire Unity and full Harmony of the *Divine Image*. Thus he ſpeaketh to himſelf in the Trinity, to all the Quires of Angels, to all his fore-going Works, *Let us* (ſaith He) *make man in our Image, in our own likeneſs*. The expreſſion is *doubled*, to give the more force and *emphaſis* to it. So afterward *God created man in his own Image, in the Image of God created he him*. The entireneſs, the Eminency, the *Principality* of the Divine Image in man is thus ſet forth, and therefore the *Dominion* is immediately added to it.

Angels, and all other Creatures, have their diſtinct Ideas in the *Divine Mind*. But God himſelf in his own eſſential Image, in the Perſon of the Son, the *Idea of Ideas*, is the *Idea of Man*. This therefore alone, as it is his *glorious beginning* in Nature, is his *Beatifical End* in Grace and Glory, his Righteouſneſs, Reſt, Eternal and full Bleſſedneſs, in his full, immediate, entire Union, Conformity, Communion with it.

The Lord Jeſus is the Head, the Unity, the Harmony of the whole Creation, in this *Region* of *Diverſity*. The Angels, in the heights of a Created Glory next him, are like *Notes* in a Muſical Leſſon, Diverſities in the Harmony ſpringing forth from this Unity.

But each of theſe Diverſities, as the *top* of the Beams next the Sun, ſtanding in the higheſt degree of Diverſity, beneath the Unity, *bear* in themſelves the *Univerſal Harmony*, the Univerſal Nature of Diverſity, the whole Creation, in the ſhadowy figure of the Godhead. Therefore are they in Scripture ſtiled, *Thrones*, *Principalities*, *Gods*. They are ſo many *Divine Unities* in a ſhadowy Image, but under the Character and Property of ſo many diſtinct Diverſities.

Thus are they miniſtring Spirits; As they are ſhadowy Unities. They are ſhadowy Gods. But as they are Unities under the ſeveral Characters of Diverſity, they are miniſtring Deities, or miniſtring Spirits. They are *Servants* to the Lord Jeſus, the *proper Unity* and Harmony in its own full Character, and Divine Property. From him they *miniſter* the whole Creation, in the ſeveral Diverſities of the Univerſal Forms, and undivided Eſſences unto man. In man they all *meet*, as in their *proper Unity* and Harmony *anſwering* exactly to the Perſon of the Lord Jeſus. So the Sun in Heaven, by his ſeveral Beams, figureth himſelf into a Sun in a Cloud, by his ſide, or in a clear ſtream beneath him.

Thus are the Angels, ſo many *Chariots*, and the whole Society of Angels *one Chariot*, in which Jeſus Chriſt *rides forth* into the *Humane Nature*, unto a compleat Image of himſelf in man.

After this manner Angels *Rule* over Man, are ſuperior to him in Glory and Might, as he is the ſhadowy Image, in which all the lines of Nature meet, and *terminate* themſelves. He is now the *Heir under Age*, ſubject to Tutors and Guardians. But the *ſpiritual man* made lower than the Angels, in its ſhadowy Image, upon the ſtage of the firſt Creation, *grown* up to its Age of *maturity*, in the Reſurrection of Chriſt, is now *crowned* with Honour and Dignity, is Heir of all things, *Lord* of the Angels. Together with Jeſus Chriſt he rideth forth upon the Angels, as the Chariots and *Horſes*, which he now *governs*.

Thus in this ſhadowy Image, and ſtate of Diverſity, the Unity and the Variety meet in man with the moſt Harmonious Union, the fulleſt Character of the Unity in the Variety. So man becomes the *principal*, the compleat *Image* of the Godhead in the whole Creation, *miniſtred* from the Lord Jeſus, the Head and Harmony of the whole Diverſity, by the concurrent *Service* of all the Angels, as the whole Creation, in ſo many Diverſities.

2. The Harmonious Union, conſtituting the Divine Image in man, conſiſts in the *Unity of the Soul*, in its undivided Eſſence, ſubſiſting in all diverſity of Forms, circling through them all, *returning* ever into it ſelf. As the ſame ſpacious, and delightfully various Proſpect, ſeen through ſeveral clear Glaſſes, diverſly, but delicately ſhaded. So the Soul by the Unity of its Eſſence *ſubſiſts*, and *contemplates* it ſelf *within it ſelf*, in all forms of things from the higheſt to the loweſt, according to their ſeveral Angelical Diverſities, as ſo many pleaſingly new, and richly diſtinct, but ſweet and tranſparent ſhades. This is the Soul in the *perfection* of its natural Form, a *Divine Circle*, a compleat Paradiſe. Every where preſenting the whole, the form of a man, in the Divine Image, the *Beginning and the End*, meeting themſelves in each Point.

The Intellectual Soul by its Unity at once ſubſiſteth *diverſly* in all Diverſity of Forms, and *circleth* through them all within it ſelf.

The Soul by its Idea, and Divine Unity, hath its *Throne* in the *Divine World*. By its Intellectual Life, and *Intuitive Light*, it ſpreads its ſelf in flames of heavenly Love, in beams of heavenly Beauty among the Seraphim and Cherubim. In its *ſenſitive powers* and parts, it *ſtretcheth* forth it ſelf through thoſe *lower Worlds*, the Cœleſtial and Elementary. In its rational and diſcourſive faculty, it makes a *diſtinct World* of its own, at once *dividing and uniting* the inviſible and viſible Worlds, filling up the internal or middle ſpace between them.

The Soul, from its Divine Unity, in its moſt immediate Union with its eternal Idea (where all Unities of things in their God-like forms do meet together in one) *deſcendeth* into its Angelick Image, or Intellectual Form. Here all things in Angels ſhapes *dwell* together, as in a Palace of Angels. Here the Soul in her own face,

as

as in a Glaſs, beholdeth all things in their univerſal Forms, rouling through them all, ſo that in each form ſhe is *Omniform*, comprehending in open view all things in their univerſal Forms, under the Property or Character of that univerſal Form, in which ſhe at preſent appears. From thence ſhe *paſſeth* into her rational Form, in which ſhe is a *contexture* of univerſal and particular Images mutually infolding each other, mutually ſpringing up and ſhining forth, in a beautiful Harmony from the Chriſtalline Boſomes of each other. So this Spirit *ſlides by degrees* into the moſt divided ſhapes in ſenſe, and on Earth, through theſe into the loweſt and obſcureſt ſhades beneath the Earth.

Again by *anſwerable Revolutions*, and in the ſame proportions, ſhe gathereth her ſelf up again into her firſt and ſupream Unity.

Three things make the Soul in theſe Circlings a moſt *beautiful and delightful Proſpect*, which three Beauties and Pleaſures all flow by a ſweetly-natural *neceſſity*, from her Divine Unity.

1. The *Changes* of the Soul through all theſe Diverſities of forms, are all moſt *orderly* and *harmonious*, all together make up one moſt raviſhing Harmony of Divine Beauty and Muſick. For the Unity ſpreadeth it ſelf through all this diverſity of Forms and Changes. The Unity *preſerveth* it ſelf entire in the whole compoſure of theſe *Changes*, and in each part, in each turn of the whole. Upon this account hath the Soul been defined to be Harmony and a *ſelf-moving Number*, or a numerous Motion, a numerous ſpring of Motion. Harmony conſiſteth in, is meaſured, and expreſſed by Numbers: Inaſmuch as *Number* is *Unity diffuſing* it ſelf, Unity going forth from it ſelf, in a *juſt order*, by Multiplication or Diviſion of it ſelf *returning again* into it ſelf, and all this *within it ſelf*.

2. The Soul, through the whole Circle of its Deſcent and Return, carrieth along with it all diverſity of Forms into every Change. For the Unity of the Soul is her ſelf every where *inſeparable* from the Soul, and indiviſible in it ſelf. This is clearly ſignified in that Maxim concerning the Soul, univerſally taught in the Schools; *That the Soul is diviſible and mutable in her Operation*, that is, in reſpect to her *Change* into diverſity of forms; but through all this mutability of Operations, and Changes, *indiviſible* and *immutable* in her *Eſſence*.

Thus is the Eſſence of the Soul, as a Chriſtalline Heaven, or as a Palace compoſed all of pureſt and firmeſt *Looking-Glaſs*, after ſuch a manner, that all the parts of the wonderful ſtructure, all the perſons in all the Apartments, all the Changes and Motions, are *ſeen at once*, in every point of the Divine Building. All the Glories, all the *Inhabitants* of this Heaven in all ſhapes, in all poſtures of Light and Life, *meet* the Eye *every where*, not only by a moſt clear tranſparency, but by the Spring, or Fountain of Light and Life, which in winding ſtreams floweth through the whole, openeth it ſelf, with all its various ſtreams, and all their curious windings in its Boſome every where.

3. The Soul rouleth through all theſe Changes, circling from the higheſt Lights above, to the moſt ſhady depths below, and through thoſe ſhades into the brightneſſes above *within her ſelf.* Her own Eſſence is within it ſelf, the Spring, the Center, the Seat, the Circle of all thoſe myſterious and harmonious Revolutions. For this is the Eſſence of the Soul, *An Unity containing in it ſelf all diverſity of Forms.*

This is the Soul in its Eſſence, in the perfection of its natural form, the Univerſe within it ſelf, *like God* comprehending, converſing with all things, within its ſelf alone. All this indeed was in a ſhadowy figure; yet ſuch, as the Life it ſelf, brought forth, ſupported, filled, illuſtrated, and acted. But alas! now by the Fall, this great and glorious Spirit contracted, obſcured in death, *wandreth within it ſelf* as a Ghoſt, or ſhade of it ſelf, among the *Dead.* It looketh up, it beholdeth it ſelf, all things round about it, and *wondreth* at their ſtrange ſhapes, as the ſhades of the Dead. It underſtandeth, knoweth nothing of it ſelf, or them; not ſo much, as that it is dead. It calleth this ſtate of Death, Life, This the *World*, which is it ſelf become *its own Tomb.*

Perhaps this *Picture* which I have drawn of the Soul, in her proper Eſſence, or Nature, in her true and eſſential form, may ſeem rather a *fancy*, than any thing taken from the Life. I ſhall therefore attempt to touch it over again, that I may give more luſtre and life to it, that I may at once make it more clear, and confirm it. I ſhall to this end make uſe of two Authorities: The one *Humane*, the other *Divine.* I ſhall begin with Humane Authority, that I may prepare the way to, and cloſe all with the Divine Authority, as the *ſeal of Truth.*

The Humane Authority is taken from a Perſon eminent, as a Philoſopher and Divine, for a profound Knowledge in all manner of Learning, for a heighth of Beauty in his Life, the ſuitable Birth and Image of that Divine Light in his Mind, for a Death, which was an aſcent to the eternal Manſions in a flame of Martyrdome and Divine Love, agreeable to both the Light of his Knowledge, and the Beauty of his Life. His Writings are univerſally eſteemed. His Teſtimony univerſally received, and often cited as *Authentick*, by the greateſt Perſons through many Ages. He hath the ſtamp of *Antiquity* upon him.

X *Boetius*, that great *Roman*, is the Perſon of whom I ſpeak. The Authority I cite from him, is the *Meeter* in the Book of the *Conſolation* of Philoſophy. It is a part of this Meeter, which deſcribes the nature of the Soul. But the whole ſeems to me ſo pertinent to the general Subject of my Diſcourſe, ſo excellent in it ſelf, drawn forth from the inmoſt Treaſuries of the *Platonical*, *Pythagorean*, *Moſaical*, *Chriſtian* Philoſophy and Divinity, that I thought I ſhould oblige the *Reader* to ſet it down entire. I have therefore firſt tranſcribed it in *Latin*, for the ſake of the learned *Reader*: and then rendred it into *Engliſh* for the benefit of all, that ſhall take any pleaſure in thoſe ſacred Myſteries of Truth preſented in her *richeſt* Robes, at the whiteſt

whiteſt heighth of her never fading Beauty and Majeſty.

The Latin.

O qui perpetua mundum ratione gubernas,
Terrarum Cæliq; ſator, qui tempus ab ævo
Ire jubes, ſtabiliſq; manens das Cuncta moveri;
Quem non externæ pepulerunt fingere Cauſæ
Materiæ fluitantis opus: verum inſita ſummi
Forma boni, livore carens. Tu cuncta ſuperno
Ducis ab exemplo, pulchrum, pulcherrimus ipſe
Mundum mente gerens, ſimiliq; in imagine formans,
Perfectaſq; jubens perfectum abſolvere partes.
Tu numeris Elementa ligas, ut frigora flammis,
Arida conveniant liquidis; ne purior ignis
Evolet, aut merſas deducant pondera terras.
Tu triplicis mediam naturæ cuncta moventem
Connectens animam, per Conſona membra reſoluis.
Quæ cum ſecta duos motum glomeravit in orbeis,
In ſemet reditura meat, mentemq; profundam
Circuit, & ſimili convertit imagine Cælum.
Tu cauſis animas paribus, vitaſq; minores
Provehis, & levibus ſublimeis curribus aptans,
In Cælum terramq; ſeris; quas lege benigna
Ad te converſas reduci facis igne reverti.
Da pater Auguſtam menti conſcendere ſedem;
Da fontem luſtrare boni; Da, luce reperta,
In te conſpicuos animi Defigere viſus.
Deiice terrenæ nebulas & pondera molis,
Atq; tuo ſplendore mica; tu namq; ſerenum;
Tu requies tranquilla piis, te cernere finis,
Principium, Vector, Dux, ſemita, terminus idem.

The Engliſh.

O thou, who by the golden linked Chain
Of reaſon's Muſick, with an even ſtrain
Conducteſt all from thy bright Throne on high,
Father of ſhady Earth, and ſhining Skie.
By undiſcovered Tracts, Time's ſtream and ſpring,
Thou from Eternity's vaſt Sea doeſt bring.
Motion, and change ever unknown to thee,
From thee deriv'd, and by thee guided be.
This work of floating matter, which we ſee,
By inbred form of good, from envy free,
By ſweeteſt force of Native Loves rich ſeeds,
Without external cauſe from thee proceeds.
In Loves eternal Garden, as its flowers,
Flouriſh in their firſt forms, and fulleſt powers

All

All Beauties. Theſe are the life, the living Law,
From which thou doſt all forms of Being draw.
As light to dazled eyes, all things below
From theſe pure Suns, in fading circles flow.
A World all fair, from thee ſupreamly fair,
Shines in thy mind, above controul or care.
In an harmonious Image thou the ſame,
By perfect parts doſt to perfection frame.
By potent Charms of ſacred numbers bound,
The waving Elements keep their ſet round.
Fire, Aire, Earth, Water in myſterious Dances
Move to thy Muſick through all times and chances.
Mixt into various figures with ſweet grace,
In each form undivided they embrace.
Earth ſinks not, nor doth fire to Heav'n fly,
Froſts, Flames, Droughts, Floods, meet in an Unity.
The three-fold Natures golden Knot, mid-band,
The Soul thou tyeſt in one, by Love's bright hand.
Then it by thee, unlooſned, ſpread doth lie
In Limbs well ſuited to a ſympathy
Of motion, and diſtinct melody,
Diffus'd through things below, or thoſe on high.
This is the Spring, and Circle ampler far,
And purer, than the Chriſtal Heavens are;
The univerſal Beauties charming face,
Where ſweetly ſpring and dance each lovely grace.
Within it ſelf divided this great Soul
Into a double Globe it ſelf doth roul.
One hidden from us by exceſs of light,
One with ſhades ſweetly temper'd to our ſight.
As thorough theſe it moves, it ſtill returns
Into it ſelf, ſtill with Love's fire it burns.
By force of this it ſtill doth circle round
Th' eternal minds great deep. Heav'n thus doth found,
And in like figure of thoſe unſeen Lights,
Doth turn about theſe Glories in our ſights.
Brought forth from cauſes like Souls, and leſs lives,
Thy will aloft in airy Chariots drives,
And ſows in Heaven, in Earth, which by Love's Law
Turn'd back to thee, thou to thy ſelf doſt draw
By the innate returning flame.
Grant Father, to our minds thy glorious Mount
To climb, to view of good the ſacred Fount:
In thine own Light, which doth within us ſhine,
To fix the clear eyes of our Souls on thine.
Caſt down the miſts, and weight of earthly mold.
The joyous ſplendors of thy face unfold.
Thou art to holy minds the golden Calm,
The ſweet repoſe, the grief-appeaſing Balm.

To

To ſee Thee our Beginning, is our End,
Guide, Chariot, Way, our Home, to which we tend.

I mean to take no notice of any thing in this Poem, beſides that alone, which immediately concerns the Soul. In that part I ſhall, after the manner of a brief Commentary, preſent the *Reader* with ſome few Notes upon the ſeveral Paſſages, for the illuſtration and confirmation of my fore-going Diſcourſe upon the Nature of the Humane, or Intellectual Soul.

1. *Paſſage.* The *three-fold Natures golden knot, Mid-band:*
The Soul. *Thou tieſt in one.* *Triplicis.*
Naturæ mediam *Connectens Animam.*

1. *Note.* The *three Natures* here are manifeſtly, The Inviſible, Incorporeal Nature, Immortal Spirits: The Viſible, Corporeal Nature, Bodies, Mortal, or Immortal: The Soul, the *middle* between both theſe.

2. *Note.* The Soul is a middle-nature between both theſe, not by Abnegation or Separation, but by *Participation* and Connection. So that word imports, *Connectens*, the *Golden Knot* lying all in one. The Soul is a middle-nature three wayes,

1. The Soul extendeth her ſelf through both Natures, to their utmoſt Heighths above, and Depths beneath, by her *Idea*, which is her *Golden Head*, by her Angel, which is her Arms and Breaſt of her Silver, her immediate Image and Birth, as ſhe ſprings forth from her Idea, her *incorruptible Eſſence*, above all motion, the *firſt ſeat* of her Life, Underſtanding, Virtue, Power, as they flow from her Ideal Spring. Thus *Plotinus* believed the Soul her ſelf, in her Eſſence, in her Intellectual Form, at its firſt abſtracted heighth and purity to be her own *good Angel*. But the Soul *diffuſeth* her ſelf alſo by her *Cæleſtial* Garment or *Body*, through the wide-ſpread Heavens. Theſe are her Belly and Thighs of Braſs, the *Springs of Generation*, the firſt ſeat of Motion, Diviſion, and ſucceſſive Forms. By her Elemental Body, ſhe ſwims in this *uncertain Sea* of Generation and Corruption. The *Elements* in their Orbs, compoſe her *Legs* and *Feet of Iron*. Here is the loweſt Region of *Diviſion*, Motion, and Change. Here is the *ſcene* of Corruption, here is the Soul moſt *obſcured*. In the loweſt parts of this Earth is ſhe reſolved into a *ſhade*.

2. The Soul is a Nature *diſtinct* from the other two. Angelical Spirits are *Omniforme*, or Univerſal. Bodies are extended into *diviſible* parts. The Intellectual is compoſed of *both* univerſal and particular *Forms*, all which it *contains* in an *indiviſible Unity*. The Soul circles through all forms of things, univerſal and particular, as they *ſubſiſt apart*, or *united*, appearing mutually, *infolding* each other within the undivided Unity of its own Eſſence, whilſt, in the Unity and Majeſty of its *undivided* Eſſence, it rouls through all forms and parts of it ſelf, as the Sun through the whole compaſs of the Heavens. In this is a more glorious Sun and Heaven, that it is in each point of it

it ſelf, at once, as a *diſtinct Sun* in its full glory, and *every Sun*, a ſpacious, tranſparent Glaſs, in which the whole Heaven of its Eſſence, with all its harmonious Motions, and moſt regular diverſity of Forms, appear together by virtue of the Unity every where indiviſible.

3. Within the Unity of the Soul lie both the other Natures in a way proper to the nature of the Soul. The Angelical, the Divine Natures above are there, with *contracted* and *dimmer Glories*, appearing through Images of leſs brightneſs, and leſs Majeſty. All Corporeal Natures are there *exalted* into Spirits, in their Intellectual Patterns and *Powers*, in their rational Forms and Virtues, in their Imaginative figures and force, in their *ſeminal Reaſons*, and plaſtical or formative Power.

That myſtical Picture which the Prophet *Eſay* draws of the *Seraphim*, from the Life it ſelf, when he ſaw them, will ſerve in its proportion for the figure of the Intellectual Soul. *They had each ſix wings, with two they covered their Face, with two their Feet, with two they flew.* Spirits are *deſcribed* by Wings. The *Images* of things, ſpringing up within them, are their *Wings*, not by change of place without them, but by theſe inward Images are they *preſent* with things, and in each place. By theſe they work after the way of a Natural, or rather *Angelical Magick*. By raiſing and converting themſelves to Images in their minds, they bring forth new forms without, as the Off-ſpring or *Emanations* from thoſe Images, like ſhadows from Bodies. Upon this account Angels are ſaid to work *Cognoſcendo*, by the force of figures in their minds.

Each Soul hath, like a Seraphim, ſix wings. The *face* of the Soul is his *Divine*, his *Angelical Idea*, in which the face of God, and the face of the Angel, in their proper forms, are ſeen. The two *uppermoſt wings*, with which the Soul covers her Angelical Face, and within that her Divine Face, is the *Divine Image* ſhining in the Angelical Image. *Theſe wings are full of eyes within and without.* As by the eyes without, they ſee the Images of Angelical and Divine Glories. So by the eyes within, they ſee the Faces of Angels and of God, and in them their own faces, vailed beneath theſe Images, full of eyes.

Theſe Eyes are the living Light, the *reflection* of the Angelical and Divine Glory, of which theſe Images are *compoſed*, and by virtue of which they, according to their pure Natures, ſtand in a mutual, *inſeparable Union* with the Angels, and in the Angels with the Divine Glory. By vertue of this Union, they at once look inward to their Ideal Beauties, and outward to the Images of theſe Beauties.

The two *loweſt wings* are the *Images* of all *Corporeal Natures*, of all Bodies which cover theſe, as the *feet* of the Soul. Nymphs, which are Souls, according to *Porphyrius*, are deſcribed in Poets with ſilver feet. Bodily Natures, in their extended and diviſible parts, are the feet of the Soul, its *loweſt deſcent*, the loweſt and ſhadoweſt forms figured upon it. Theſe in the Soul it ſelf, which is an Unity, appear

appear only in their ſeminal Unities and Beauties, as Spirits in the Harmony of this Univerſal Spirit. For this cauſe are they repreſented by ſilver feet, ſhining, and incorruptible; for the ſame reaſon are they ſaid to be covered with wings, which are thoſe Spirits, the lowermoſt forms of things in the Soul, the ſeminal Unity and Harmonies, out of which Bodies immediately flow, and in which they are ſeen, as in a myſtical Glaſs.

The *middle-wings* of the Soul are the *proper Image* of the Soul it ſelf, by which it performs its own proper Motions and Operations, flying between thoſe Angelical, thoſe Divine Images above, and the ſhady forms of Bodies below.

The Images, or Natures of Spirits are expreſt by pairs of wings, not only for congruity, and the decency of the Parable, but from the *Truth* of the *myſtery*; for in Spirits, each Image *diſtinguiſheth* it ſelf by a moſt *ſubſtantial Variety* into its own Original and Image, by that *ſelf-reflection*, or ſpiritual Generation, which is the eſſential Act of each Underſtanding, of each Intellectual Nature, of each Spirit.

Thus much of this firſt paſſage, the three-fold Nature united in the Soul.

2. Paſſage. *Then it by thee unlooſened, ſpread doth lye,*
Through Limbs well ſuited to a ſympathy.

——*Per Conſona membra reſolvis.*

Note. How elegantly doth this Divine Philoſopher, and Poet, at once, paint out to us the Soul *extended* into Corporeal Forms, in diviſible parts; *languiſhing*, obſcure, with a faint, and *fading light*; *weak*, with a feeble and dying force; as alſo *preſent* in its Divine Unity, the ſpring of Light, of Life, through the whole extent of theſe Bodies, and *binding* them up into an *indiviſible Unity*. This Unity every where preſent with all the parts of the wholy Body, This Unity comprehending them all in one, making them all one by a *mutual comprehenſion* of each other in it ſelf, is the only ground of the Conſonancy, the Harmony and Sympathy. The Unity of the ſame Spirit anſwering to it ſelf every where, preſenting all the parts in an Unity in it ſelf, is every where in all Corporeal Forms, the Beauty, the Muſick, the Harmony.

3. Paſſage. *Of motion and divineſt Melody,*
Diffus'd through things below, or thoſe on high.
This is the Spring and Circle.

Cuncta moventem.

1. *Note.* The difficulties in Motion, are *inexplicable*, if Motion have not for its Spring and Seat an eſſential, *ſubſtantial Unity*, which *contains* at once in it ſelf the *terms* of the Motion, its *Beginning and End*;

the Way; the Forms or Parts of that which is moved. Without this, how ſhall the Motion be directed? How ſhall the Forms or parts of that which is moved, give place to, or paſs into the place of each other? How ſhall the Impreſſion, or force of Motion be communicated? But now all things move by a *divinely natural Magick*; that is, by the force of Harmony, in the Unity of the ſame Soul or Spirit *inhabiting and acting* all, preſenting it ſelf in every form, part, and motion. Now all motions preſent themſelves to our eyes, as exact and Divine Dances of perſons to a Divine Muſick, from *unſeen* Muſicians ſounding entirely, and diſtinctly in the ear of each perſon, to which they all at once, in their order, move moſt *agreeably*.

2. *Note*. *Immutablity*; *Mutation*, or *Change*; *Motion*, differ after the ſame manner with *Eternity*, *Æviternity*, *Time*. This is beſt explained by the *three-fold Unity*, the *Divine*, the *Angelical Unity*, the *Unity* of the Soul.

1. The Divine Unity is *alone* a true and *perfect Unity*, ſubſtantial, ſupream, *unbounded*. This hath a perfect boundleſs Variety in it, with an Uniformity. All forms of things here, as they are moſt perfectly diſtinct, by the perfection of the Variety; ſo are they moſt perfectly one, by the perfection of the Unity. This is the *Divine World*, containing *innumerable* Divine Worlds within it ſelf, of which every one is infinitely new, and various from all the reſt; yet entirely one with all the Reſt, including at once innumerable Divine Worlds, all *new*, and all the *ſame*. As the Variety there, comprehends all diſtinctions below it, and infinitely tranſcends them; So each, the minuteſt, the leaſt diſtinction here, being a Variety there, is a new Divine World, having all the other Varieties compleat in it ſelf, as ſo many Divine Worlds, all new. This is *Eternity above all change*.

2. The Angelical Unity follows. Here the Divine Unity *deſcends* into a ſhadow, beneath which it ſhades it ſelf. This is a ſhadowy Unity, the firſt and *moſt perfect* of all *ſhadowy Unities*. The ſhade here bounds, and diverſifieth the Unity. But the Light, and the *Unity* in the ſhadow, *predominate* over the Darkneſs and Diverſity. The Divine Variety is here *contracted* and obſcured in a diverſity of Forms. But in this diverſity of Forms, is an *Omniformity*. Each Form is Univerſal and Omniform. Each Form hath this Angelical Unity in it, where all diverſity of Forms meet to *compoſe* it, and ſhine together in it, according to the *diverſity* and property of that Form. Thus every Form of things here is an Angel, every Angel is the whole World in himſelf; the whole World, and a new World of Angels.

In this World is *motion*, not properly or *ſimply*, but with a *predominancy* of *ſtation*, over the motion: for, as the Unity is continually rouling through diverſity of Forms, ſo it is Omniform, Univerſal, cloathed with, poſſeſſing, and enjoying in it ſelf, all diverſity of Forms, and ſo the *full compaſs* of the whole Angelical Harmony in each Form. This is *Æviternity*, where mutability or change *begins*.

3. The

3. The Unity of the Soul is the laſt, this is *mixt* of Eviternity and Time; Of *Change*, where *ſtation predominates over motion*, and *motion ſingle* in its own kingdom. The Soul in its *ſuperior part* is in the form of an Angel; In its Angelical Unity it comprehends and rouls through all diverſity of Forms, in their Univerſality and Omniformity, carrying the whole pomp and full ſplendor of all univerſal Forms, of all Angelical Beauties along with it, in the face of it, into each diverſe Form.

Thus it is all Forms in every Form.

In its *inferior part*, the Soul *deſcends* into all particular Forms, where the Unity in its Angelick majeſty and luſtre, in its univerſal Form and Glory, is *gradually contracted* and obſcured by the encreaſing ſhade. The Soul now becomes each particular Form.

Here, in this inferior part of the Soul, *Motion* and *Time* have their *firſt birth* and ſeat. Time is defined to be the number of Motion, in an orderly Priority and Poſteriority. Accordingly the Soul in reſpect to its inferior part, moſt properly is deſcribed to be a *ſelf-moving number*. As numbers, by a juſt order, ſpring up one out of the other, the ſucceeding numbers, being ever leſs univerſal, removed further from the Unity, and multiplied more into particular Unities, then the fore-going numbers. So doth the Soul after the manner of number, which is the meaſure of all proportion and order from its ſupream and univerſal Unity, deſcend and re-aſcend through all particular Forms, in the moſt *juſt order*, and moſt exact proportions.

The Soul, being the firſt ſeat of Motion and Time, is alſo the firſt ſeat of Muſick, which is a motion, meaſured by Time, and by the order of Aſcents or Deſcents. It is therefore defined by an *Harmony*. There is a three-fold Harmony in the motions of the Soul,

1. All the motions of the Soul, through all particular Forms, *lie together* after a moſt agreeable and harmonious manner in the ſupream Unity of the Soul, in its *univerſal Form*, which is its Eſſence. By the Harmony here are meaſured all the motions of the Soul, in its paſſage through inferior Forms, and ſo all Time.

2. The Soul in its Unity *diffuſeth* it ſelf through all its particular Forms and Motions, *dwelleth* as an hidden ſeed of Harmony in each of them, figureth it ſelf upon each particular, and upon the whole, *uniteth and bindeth* up all by it ſelf in it ſelf into one entire piece, into one univerſal Harmony, which *includes* all particular Harmonies, all ſorts of Muſick in it ſelf.

3. The Soul by virtue of its Unity, and univerſal Form, within the embraces and incompaſſings of that, *deſcends* moſt regularly to the loweſt Forms. Then aſcends again, *ending* in that Point, that Unity, where it firſt *begun*. So it finiſheth in it ſelf the Divine Circle of Muſick or Harmony, within which lies all Harmony and Muſick in all its moſt delightful diverſity of Modes or Figures.

Thus the Soul in it ſelf, as it ſpreads it ſelf through time and motion, the firſt, the univerſal Muſick, the meaſure, the Spirit of

all Muſick, all time and motion here, make up the univerſal Muſick. Again, as all univerſal and particular Forms, all motion and time appear at once, in one view, in the Unity of the Souls Eſſence, and univerſal Form; ſo is the Soul, the firſt, the univerſal Beauty, the *Meaſure*, the Spirit of all Beauty, Forms, and Harmony. This is ſpoken of the Soul in compariſon with the Corporeal Beauties, Muſick, and Harmony, Cœleſtial or Terreſtrial. But the Harmony of the Angelick Nature *tranſcends* this of the Soul. That alſo is infinitely ſurmounted by thoſe unexpreſſible, incomprehenſible Harmonies of the Divine Eſſence, which it is not poſſible for any created ſenſe to take in.

4. Paſſage. ——*It ſtill returns.*
Into it ſelf—
It ſtill doth circle round.

The eternal minds great deep, Heav'n thus doth ſound.
And in like figure of thoſe unſeen Lights,
Doth turn about theſe Glories in our ſights.

In ſemel reditura meat, mentemq; profundam.
Circuit, & ſimili convertit imagine Cælum.

1. *Note.* How the Soul in all her motions *returns* into her ſelf? you ſee in the Harmony of the Soul deſcribed, in the laſt Note, upon the fore-going Paſſage. I will here only add this, The Soul is an indiviſible Unity, yet *ſpacious*, enriched with a Variety of Powers and Forms, far *beyond* the compaſs or glory of this *viſible World*, with all its Starry, Chriſtalline, or Empyrean Heavens. This Soul, from it ſelf, within it ſelf, circles through vaſt and various Forms of richeſt Lights, deepeſt Shades, with all their mixtures in a moſt exact and raviſhing order, making all one Piece, one Structure, one Palace, one Perſon, one Face of Beauty, moſt divinely beautiful, where all forms of Beauty meet in one. As it is thus from it ſelf within it ſelf, circles through all forms; ſo in each form it *ſprings up*, and brings forth it ſelf *entire* in the Unity of its Eſſence. Thus in every Point, the beginning and the end meet; the circle of the Souls Eſſence, and of all Beauties; the Divine Piece, the Divine Palace, with all its bright Inhabitants, and ſhining Furniture; the Divine Perſon, the Face of Beauty, is all finiſht and compleat, with all the ſweet and beautiful Varieties in every part, in every point. Thus the Soul in all its motions, by virtue of the moſt charming Harmony, and tranſporting Unity, every where entire and undivided, is ever returning into it ſelf.

2. *Note.* The Souls Original, the *manner* of its Divine *Proceſſion*, from its eternal King, is with an admirable brevity, perſpicuity, and depth repreſented to us, in the Souls circling round, the Minds great deep. The *Platoniſts* diſtinguiſh all inviſible Being into three ranks; The Unity, which is God, the Mind, the Soul. The Mind they

they call the Son, the Word of God, the firſt ſeat of all Ideas. But with us Chriſtians, this Mind is the *Angelical Nature*, the chief of thoſe miniſtring Spirits, to which we in the Language of the Scripture, give the Name of *Angels*, *The Son of God*, *the Word of God*, in the firſt and moſt proper ſenſe, is the *Uncreated Mind* and *Wiſdome*, the Lord Jeſus, who, as he is the ſecond perſon in the Trinity, is the ſupream Unity, the *one only true God*. The Godhead in its eſſential Image, where firſt are ſeated, and ſhine all forms of things in their Original Glories, in their eternal Patterns, as they are the Variety in the Divine Unity, every one God entirely in it ſelf, in all the full Glories of the Godhead, and all one God, ever undivided, indiviſible.

Plutarch calleth *Life*, a *Depth*; This Mind is expreſt by a Deep, inaſmuch as it is Life it ſelf, the firſt unbounded Life, which hath no ground, no limit, the fountain of Life, where endleſly ſpring up in an unconfined Circle, in a bottomleſs Depth, forms of Glory innumerable, *one within another*. Thus St. *Paul* ſpeaketh, That the Spirit of God, in the Spirit of a Saint, is a Spirit of Revelation, which takes the *covering* off from this *Deep* of Light and Glories in the Soul, *ſearching out the Depth of God*.

The Soul circleth round this Deep of the Divine Mind, not after a Corporeal, or Local manner, but as one Spirit encompaſſeth another without Circumſcription extenſion or diſtance.

1. The Soul without confinement or adæquation, *contains* in its Unity and Center this *glorious Deep* of the *Divine Mind* through the Angelical Mind, as the *Unity of its Unity*, the Center in its Center.

2. The Soul ſprings forth by a continual *emanation*, a continual irradiation or proceſs from this Divine Mind, into an entire Image of it. As it ſees the various Glories in the circle of this Deep. So doth it ſpring up within it ſelf, into the *ſimilitude* and forms of the ſame Glories, in the ſame Order and Harmony, to the filling up and compleating of the ſame circle within it ſelf. The Lord Jeſus in the Goſpel, at his Transfiguration, appeared as the Sun in its ſtrength, and his Garments as the Light. Thus the ſame Jeſus, the Divine Mind is here a Circle, a Depth of ſubſtantial Light and Glories, filling the Light with all Variety of forms. The Soul ſprings forth from him, all round about him, as a Garment of Light, a Circle of Beams, all wrought with the beautiful Figures of thoſe Glories.

Plato ſaith, That there are *three Kings*, round whoſe Thrones all things dance; *God*, the *Mind*, the *Soul*; this continual proceſſion of the Soul from the Divine Mind, through the Angelical Mind, in the entire Image of it, with all its Divine Forms, and their Order, their Harmony, their Unity in the whole compaſs of their Variety, is the *myſtical Dance* of the Soul round the Throne of her King, her Bridegroom, by which at once ſhe contemplates, enjoys, ſprings up into his Divine Form in all its Beauties, and is filled with him. *He* in like manner hath her ever before him, as the *Looking-Glaſs* of his own Beauty, lying and playing in himſelf, as the Image of a Flower,

or

or Tree in the water, every way circled in by him, as ſhe is *centered* in him.

As the Divine Mind, through the Angelical is in the Soul, ſo are the Divine, the Angelical Mind through the Soul in this viſible World *centring* it in themſelves, riding forth upon the Circuit of the Heaven and the Earth, as the *loweſt figure* of themſelves, at once ſtanding up out of them, and ſtanding in them.

The Soul, as the Exemplar Form, as the Unity, the *inmoſt Center*, the outmoſt Circle, ſendeth forth this Corporeal Image, as a *figure* of it ſelf, formeth, moveth, acteth it throughout, *ſuſtaineth* it in it ſelf, filleth it with it ſelf, every way boundeth and containeth it within it ſelf.

The vaſt all-containing Unity of the Soul figureth it ſelf, the circular, globous, round form of the Heavens and the Earth, in the Union and Harmony of all the parts, ſuffering no where any *diſcontinuity*, or vacuity, nor any deformity or diſcord in the whole.

From the variety of inviſible Forms within it ſelf, the Soul ſpringeth up into all the innumerable Army of heavenly Bodies in the Cœleſtial Orbs, into all the diverſity of *Elementary ſhapes* and figures in the Regions below. The Harmony and Order of the Soul in all its forms and motions through them floweth forth, figureth it ſelf, as a Light of Beauty ſhineth, as a Divine Muſick ſoundeth through all the parts and changes of the Cœleſtial, the Elementary Sphears, *charming* thoſe Souls that have *awakened and purified ſenſes* to take them in.

As the Soul within it ſelf ſpringeth up into each form, in its proper Order, bringing forth it ſelf at once with the entire Unity of its whole undivided Eſſence anew, in that diſtinct form; ſo doth the Soul from that Original, in the likeneſs of the ſame Image, each new moment, ſpring forth *anew* according to the *innate Law* of the univerſal Order and Harmony into the whole Heavens and Earth, in a new poſture and figure. Thus after the ſimilitude of its own circlings through all forms within it ſelf, the Soul *inceſſantly* turneth round the Heavens, and the Elementary Orbs, which by their perpetual circling through each other, turn about by day and by night the reſtleſs wheel of *Generation* and *Corruption*, as of all change. Thus as the Soul danceth round the Throne of the Divine and the Angelick King, theſe Heavens and the Elements dance round the Throne of their King the Soul.

Before I paſs from the Authority and Teſtimony of this great Philoſopher, concerning the nature of the Soul, give me leave to direct this Arrow, to the white, and mark, which I aim at through this whole Diſcourſe.

According to this Doctrine, the Divine, the Angelick Mind, the Soul, the Cœleſtial and Elementary Orbs, through all their powers, parts, forms, and motions, *meet in*, make up one Univerſal and Divine *Harmony*, one Beauty, one Muſick. All exactly in the loweſt, the leaſt, the weakeſt ſtroak, touch, or ſhade, in moſt exact meaſure and proportion, *anſwer* one another; As the Face in the water anſwers the

the living Face: So doth every lower Orb or Circle of things anſwer the ſuperior. As the *reflection* of it ſelf, in its own water or luſtre, ſhining forth from it, and abiding in it; like the water of a precious ſtone. Each Orb or Circle of things is filled with, knit together by, bounded in its *own Unity*, which floweth through all, as the Spirit, the Life of Order and Harmony, diſpoſing all the parts and motions in a moſt juſt meaſure to *preſerve* it ſelf, and its figure entire in the whole. The ſupream, the Divine Unity *ſits* upon every one of theſe ſubordinate Unities, *rideth* forth in them, uniteth, filleth, bindeth up, boundeth in it ſelf all the Orbs and Circles, *all in them all.* This ſhines through them, runs with its beams, playing over every form, as one univerſal Beauty, one ſparkling Image of the ſupream, univerſal Good, in the whole face of things. This is a Muſick, ſounding through all, where each various form, the obſcureſt, the moſt *minute*, is a *ſtring* upon the golden Lute, of the whole Image of things. Each motion a touch of the chief, the *inviſible Muſitian.* The Spirit of the whole, the Spirit of Unity and Harmony; each touch a part of the Muſick, exactly anſwering in all Muſical proportions to every other part, and to the whole, making *perfect* the Divine Conſort, in which all the *Angels*, all the Ideal, the firſt Glories in the Divine Mind *bear a part* with every *Worm* and Duſt on the Earth, every Wave and *Drop* in the Sea, every *Dragon* and *Owl* in the Deſert, every *flake of Snow* in the Air.

How beautiful now is the Work of God in all! how worthy of a God! As his *Glory* is above all Heavens, the higheſt and pureſt forms of Light; ſo is his *Name*, which is that Glory, in the full expreſſion, and fair Images of it, *excellent* through all the Earth, to the loweſt ſhades.

Plato ſaith, That there is that, which is the leaſt of all things, which cometh between the loweſt Diviſions, the leaſt parts of things, which *uniteth* all one to another. *Ficinus* in his Comment teacheth us, That this, in the ſenſe of *Plato*, is *God*, who by the abſoluteneſs and ſimplicity of his Unity, is at once, the *Greateſt* and the *Leaſt*, the Higheſt and the Loweſt, the *Outmoſt* and the *Inmoſt* of all things, the *Band* of all, that can no where be excluded.

If this be true, where, now through the whole Univerſe of things, is there found a place for that *Liberty*, which breaketh the Band of the Divine Unity and Harmony, which *diſcontinueth* the Links in this Golden Chain by uncertain, arbitrary, *independant* motions and forms ariſing from thoſe motions? What jarring Motion or Diviſion ſpringeth up without its Divine Ground, without its orderly Connexion, without its Patterns, and Spring above, to which it anſwers, without its fellow Notes, round about it, to which it is tuned? Where is this motion which thus jarreth with, diſturbeth and ſpoileth the univerſal Muſick? Certainly, it lies *without* the ſupream, the all-comprehending Unity, It excludes from it ſelf that Divine Unity, which filleth all, which bindeth all up into one.

Ariſtotle expreſſeth the Soul, by a word, which ſeems to have a full and deep ſenſe to this preſent purpoſe. Thoſe, that followed him

him have with great labour and pains digged in it, with their ſharpeſt wits, as in a Mine, from which they expected much fine Gold of Divine Wiſdome and Truth. It is reported of one, That he *raiſed a Spirit* to intepret this word to him. It is ἁπλόχρα, which ſeemeth moſt properly and clearly to expreſs that Divine Unity of the Soul, repleniſhed with all Variety Forms in the moſt beautiful Order, as we have deſcribed the nature of it. It is that which hath its perfection, its end, and ſo its beginning, and ſo its whole way *in it ſelf.*

This *Perfection* of the Intellectual Soul, is the *comprehenſion* of all Truth in its Underſtanding, the *fruition* of all good in the *Will.* The univerſal Truth and Good are then the *beginning* of the Soul, its Original, all forms of things in the Beauties of their cleareſt and fulleſt Truth, which is the eternal Light of their Ideal Glories, ſmiling in the face of them, all forms of things in the ſweetneſs, delightfulneſs, joy, in the unexpreſſibleneſs of Good, the true Good, all Good, which is the *eternal Life.* The *eternal Love* of thoſe Original Beauties in their ſacred Spring riſing up freſh in the boſome of each Form; this is the *end*, this is the *perfection* of the Soul. Thus all things were made for Chriſt, in him, by him, who is the *univerſal Truth and Good.* How? St. *Paul* explains it, *All things are yours, and you are Chriſts.* All forms of things meet and unite in the *Humane Soul*, as their *Perfection*, their *Beginning*, their *End. Jeſus Chriſt*, as he is the firſt, the faireſt, the fulleſt Image of all Forms in one, in their moſt exact Order and Harmony, is the *Father*, the *Brother*, the *Bridegroom* of the *Soul*, her beginning, her exemplar Form or Perfection, her End.

That Definition of the Soul, the *Act* of an Organical Body, contains the ſame Doctrine of the Soul in it. An Organical Body, is a Corporeal, or viſible Image, compoſed of various members, various parts and forms, to be *inſtruments* and expreſſions of the various Beauties, Powers, and Virtues of the Soul, by which they *propagate* themſelves in an inferior Birth, and figure themſelves in a new, but *narrower Orb*, in a new, but obſcurer light of ſenſe. Thus the whole viſible World, is one Organical Body, of which all particular Bodies are ſo many Organical parts.

Beauty is deſcribed to be the *predominancy* of the form over the matter. A ſubſtantial or eſſential Act is *all form*, a pure form *ſeparated* from every thing of Corporeal matter. The Soul then, as it is an Act, is all Beauty, Beauty *abſtracted* from matter, a pure Light of Beauty, the Eſſence, the ſubſtance of Beauty, and ſo of Harmony, of Order.

It is a Maxim in Nature, That the laſt, the loweſt, the leaſt in a ſuperior Order, or rank of things, every way excels the firſt, the higheſt, the greateſt, in a lower rank and order. According to this Rule, every Soul in the excellency, beauty, virtue, compaſs of its Being, *tranſcends* this whole Corporeal World in the wideſt Circuit of its Form, and largeſt extent of its Duration.

Thus

Thus the Intellectual Soul is the Act of this Univerſe of Senſe, the whole Corporeal World. The Intellectual Soul is *all this World*, with all Forms of things contained in it, with all their courſes and changes, according to their Connexion and Order from the beginning to the end, in one eſſential, ſubſtantial, undivided Act; One pure Act of tranſparent Beauty and Order, which is the Souls Unity and Eſſence. By this, the whole Cœleſtial, and Elementary World, in the emanation and ſpringing up of all forms of things, in all their motions and orders, are *unceſſantly* acted; In this they ſubſiſt as ſhadows, which have no ground of ſubſtance in themſelves. In this they actually are that which they are; As Mathematical figures in the mind, the Soul it ſelf alone, filling thoſe figures, being all the Eſſence, Subſtance, Power, Virtue, and Form in them. Like ſhadows they *vaniſh*, as they go forth from this Boſome, where alone their Eſſences, which are ſo many diſtinct, ſubſtantial Acts and Unities, ſhine and move together in a moſt beautiful Harmony, as fixed incorporeal Stars in their proper Heaven.

Thus is each man a *compleat world* in himſelf. Thus doth each Soul cloath it ſelf with an Æthereal, Aerial Robe, on which it puts on this *earthy Garment*; Like the Tabernacle of white Linnen, wrought with all fine and rich Colours, with the figures of Cherubims, which had three Coverings, one over another upon it, of Goats-hair, of Ram-skins died red, of Badgers-ſkins.

Thus the Soul rides forth in her *three-fold Chariot*, Heavenly, Airy, Earthly, upon the Circuit of the Heavens, the pureſt Air, and the Earth, the true *Venus*, the true Queen of Love and Beauty, by which all things ſpring, ſhine, live, and love, through her *Marriage-Union* with her Lord and King, the true *Adonis*, or *Adonai*, the *Lord Jeſus*, who died, and lives again with his beloved Bride, in the ſecret of Paradiſe, in the midſt of the Field of the Cœleſtial Light, the pure Air, in the boſome and nethermoſt parts of the Earth. This is the Soul in its *firſt make* and proper ſtate.

Plotinus teacheth, That the firſt Soul, which is the immediate Workman of this World, in the order of its proceſſion, from the ſeparate Intelligences or Angels, and from God, the only ſupream Father of all, hath its face *ever turned* to the face of God, and unmoveably fixed upon it, from his Face, it continually takes in, as the Nectar of the Gods, the Divine Light, the Divine Life and Love, it continually takes in, as at an heavenly Feaſt, as the heavenly Ambroſia, the Ideal Beauty, the firſt, the Archetypal Forms in their moſt immediate, ſweeteſt, freſheſt, fulleſt Effulgency or Images. This *God-like Soul* thus bred, thus divinely formed, thus nouriſhed, thus impregnated, ſends forth from it ſelf this whole viſible World, in the figures of thoſe firſt Glories, in the ſimilitude of their Unity, Variety, and Order, *without thought*, care, or trouble, without ever turning a look to this World. As a Perſon with his Face to the Sun, caſts his ſhadow upon the ground behind him. There is only this difference, as this great Soul caſts the ſhadow of this Corporeal World from it ſelf, there is no *ground* for it to fall upon, beſides the Soul it ſelf.

All theſe Heavens, this Earth, and Sea, with all their roulings, ſpringings, fadings, and floatings are then the *Soul it ſelf* in her *loweſt Form*, bearing the *figures* of all her ſuperior Glories moſt curiouſly and delightfully wrought in deeper ſhades. The Soul in this her lower form is her own living *Looking-Glaſs* of ſhadowy, ſhaded Light, in which ſhe ſees with a grateful Variety, with a pleaſing Reflection of her own Divine force and fruitfulneſs, her own Beauties in a weaker, fainter, fading Image, *maintained* only by *continual beams* from her ſelf.

All Souls, as they flow in their Order, and ſucceſſions from this firſt Soul, by virtue of the *firſt production*, bring forth to themſelves, and bear within themſelves the whole World in its faireſt and fulleſt meaſures.

Object. If any ask theſe Philoſophers, what ſign or appearance there is of this ſublime ſtate, this amplitude, this *majeſty in the ſoul* of Man, they will give you ſuch anſwers as theſe?

Anſw. 1. The Soul hath now *loſt* her wings, by which ſhe flyes through the whole Heavens and Earth. She now lies *languiſhing*, contracted, clouded, divided, wounded, ſick, dying, upon the *ground* of this *earthly Body*. You can take no more any meaſure of the true nature of the Soul, of the Soul in her own proper Divine Form and Image, by her preſent ſtate, then you can of the humane Form, Spirit, and Life, by a worm grown out of the putrified body of a man dead.

Anſw. 2. As the Soul of a man ſleeping, is to the Light of this World; ſo is the Soul in this Body to the Light of its own Intellectual, Inviſible, Divine Form and Beauty. As a Prince ſleeps in ſome private Room, with the Curtains drawn about him, within his own Palace, in the midſt of all the ſplendors and ſplendid Perſons of his Court, ſeeming to himſelf in his dreams, as he ſleeps, to be a naked, forlorn Priſoner, at the bottome of a dark and deep Dungeon. In ſuch a *dream* doth the Soul appear to her ſelf, *ſleeping* in this Body, in the midſt of all her own Immortal Beauties, in the Palace and Court of her own Divine Unity and Eſſence.

But I have now done with Humame Authority and Philoſophy in its Teſtimony. But as I part, I will leave Philoſophy with this *Honourable Teſtimony*. The only and *true Philoſophy* is the *Light* of *Nature*, in its *primitive purity*, as the ſcattered Beams, and diſperſed remainders of it in the midſt of the ruines of Nature, are collected, ſtrengthened, and reflected from the moſt excellent of natural, or Divine Spirits, like Sun-beams, *centered* in a burning-glaſs.

The ſecond Authority.

I paſs now to the *Divine Authority*, which is the *teſtimony of the Holy Scriptures*. I ſhall cite only two Scriptures, one from the firſt of *Geneſis*; the other from the firſt of the *Romans*. I begin with the laſt, which ſeems cleareſt and fulleſt.

1. *Scripture.* The firſt Teſtimony from the Scriptures, is *Rom.* 1. 19, 20. From this Text to the end of the third Chapter, you have the Soul, with a profound Depth; Like a River rouling along, with

with all her various ſerpentine windings, from the Sea of Love, the *Divine Boſome*, till ſhe *return* thither. This *Divine Philoſopher*, after a Divine manner, ſets the humane Soul before us, in the whole compaſs of her Eſſence, in all her circlings, through all forms of things, as he ſaw her by a *Light of Revelation*, in the eternal Deſign, in her Idea, in the heart of the Father, the Fountain; in the *Boſom of the Lord Jeſus*, the firſt ſeat of all Divine Deſigns and Ideas.

This Deſign is divided into three parts,

1. The Soul in its primitive and pure ſtate of Nature, preſented to us, *Chap.* 1. *verſ.* 19. & 20.

2. The Soul in her fall, as ſhe paſſeth through the ſhades beneath, of Sin, Suffering, Death, and Wrath, from the 21. verſe of the firſt Chapter, to the 20. verſe of the third Chapter.

3. The Soul in its return, and re-aſcent to a greater Glory, from the 22. verſe of the third Chapter to the end of that Chapter.

I ſhall very briefly, with all the perſpicuity that I can, point out the Heads of things in theſe three parts of the Souls courſe and deſign in the Divine Mind.

1. The Soul in its primitive and pure ſtate of Nature is preſented to us, *Rom.* 1. 19, 20. *That which may be known of God, is manifeſt in them, for God hath manifeſted it to them. For the unſeen things of him from the Creation of the world are ſeen, being underſtood by the things that are made, both his eternal Power and Godhead.* I ſhall make two Notes upon the Grammar of the words,

1. *That which may be known of God, is manifeſt in them.* This *relates* to the *pure ſtate* of Nature, not to the Corrupt. For of that it is ſaid, *verſ.* 21. *Their fooliſh heart was darkned.* Things are *manifeſt* only in the *Light*. The expreſſion runs in the *preſent time*, after the manner of the Divine and Prophetick ſtile, which ſets before our eyes all forms of things, as they appear in the Divine Light, where all things are *ever preſent*, and appear at once in one. Beſides this, as Paradiſe, ſo the *pure Image* of God in the Soul, ſeems to ſome not to be *loſt* or deſtroyed, but *hid* beneath the ruines of the fall. Thus *Knowledge* ſpringing in the Soul, ſeems to be a *remembrance*, the Life of all good, an awakening by reaſon of the primitive Image of pure Nature raiſing it ſelf by degrees, and ſparkling through the *Rubbiſh*, the confuſions of the preſent ſtate. Thus alſo hath the Soul in her ſelf the *meaſure* of all Truth and Good in this pure Image, which hidden in the Center of the Soul, containeth all Forms of Truth and Good in it ſelf.

2. That Clauſe in the 20. verſ. *From the Creation of the World*, relates not to the ſight, but to the *inviſibility* of God, as appears by the place, the point, the ſenſe. For otherwiſe there were a Tautology in the Creation of the World, and the things that are made. There is a Scripture like to this, *Epheſ.* 3. The myſtery of Chriſt is there mentioned, which is the *unvailing* of God, that he may be ſeen in the Light of his own eſſential and eternal Glories, in his own proper, naked, and ſweet form of Love, *unmixt*, unlimited. Thus he appears in the Face and Perſon of Chriſt, who as he is the

Godhead, in its eſſential and eternal Image, comes in the Spirit of the Goſpel, full of Grace, or Love, and Truth; the Light, the Life of the Godhead in its unvailed Sweetneſſes and Glories.

This myſtery is ſaid *to be hid in God from the foundation of the World.* The *Creation* of the World was a *Vail* caſt upon the Face of God, with a figure of the Godhead wrought upon this Vail, and God himſelf *ſeen* through it by a *dim tranſparency*; as the Sun in a morning, or Miſt, is ſeen by a refracted Light through the thick *medium* of earthly Vapours.

But I ſhall now attempt from the *Life*, in this Scripture, to draw the *Picture* of the Humane Soul in its natural Perfections, and paradiſical Beauties. In order to this, I ſhall preſent to you three Propoſitions, into which this Text ſeems naturally to reſolve it ſelf.

1. *Propoſition.* God is *preſent*, and ſhines forth in the *Soul* of Man, in the higheſt and fulleſt appearance, in which any created Underſtanding is *capable* of receiving him, in which he is capable of being manifeſted, or communicated by any Image beneath or without himſelf. This is the plain ſenſe of thoſe words, *That which may be known of God, is manifeſted in them. Every Being*, in every kind and degree, is a *Beam* or Emanation, and manifeſtation of the firſt, the ſupream Being, which is God.

The whole Creation then, all the Creatures in it, with all their Eſſences, Subſtances, Accidents, in all their Orders, Places, Poſtures, Motions, with every Circumſtance of Being, are as real, in their full proportion, as much according to the life in the *Humane Soul*, as in themſelves. They all, as ſo many lines and features, drawn from the Face of God, form the Eſſence of the Soul, by forming it into a living Image of God.

God himſelf, as he is the Author of Nature, is as a *Sun* with all the Creatures, as a *Ring* of Beams round about him, which at once *hide* him and *diſcover* him. So the Sun, the Figure, with a Vail of Beams, hides from every eye the too bright Glories of that naked Body of Light: But by the ſame Beams is himſelf ſeen in a moſt beautiful, though ſhadowy Image.

Thus this eternal Sun, ſurrounded with this Ring of Beams, forms a *Parelius*, the ſimilitude of himſelf by himſelf in the Soul of Man. In the mean time God himſelf, as he is *before* this ſimilitude of himſelf, ſhining upon it, is alſo *within it*, the vital Centre in the midſt of it, *the Root*, the Truth, the Life of it. Thus are theſe two Suns, two Eyes, full ſet each with other, as they look forth through this Image, this Vail of Beams.

The Soul by its *ſenſes* takes in only the *accidental forms* of each Creature, the ſhadow of the ſhadow. The *Underſtanding* takes hold of, takes the *eſſential* Form, the Subſtance. The whole viſible World is the *World of ſenſe*, the Object of ſenſe. The Inviſible, the Angelical World is the *Intellectual World*, the proper *Object* of the *Underſtanding*.

If

If that, which may be known of God, be manifeſted in the Soul, if every diſtinct degree of Being be a diſtinct manifeſtation of God, a diſtinct mode or form of the Divine appearance, then doth the Humane Soul *contain* the whole World, viſible, inviſible with it ſelf, in its full greatneſs and glory, in all its moſt exact Diſtinctions and Varieties. It *penetrates* it, it fills it all within and without with its *Intellectual Light*; In its Unity, as the Divine Centre, it ſits, and unites all. In its Variety, as in the full majeſty of its Divine Eſſence, it ſpreads it ſelf into all Forms, and ſo many Divine Figures, in a moſt beautiful and Divine Order.

All Being in its whole compaſs, is *Intelligible*, the *adæquate* Object of the Underſtanding. The Underſtanding is all in *potentiality* in its natural capacity, tendency, and deſire. Theſe are the Doctrines of the Schools. The Underſtanding then in Act, in the *perfection* of its *primitive ſtate*, is actually, *perfectly all*. It is *married* by an Angelical marriage, as in the Marriage of Spirits into a moſt *intimate Union* of Eſſences, into a moſt eſſential Unity with the whole *Creation*, as it is one Divine Figure of the Divine Beauty; and ſo through this figure, with *Jeſus Chriſt*, with God, who lives and appears in it.

2. *Propoſition.* All theſe forms of things ſpring up to the Soul, from within it ſelf, from its own Fountain, from God the Fountain of the Soul, in the Centre of it, the Fountain of all in the Soul to the Soul. *That which may be known of God, is manifeſt in them, for God hath manifeſted it to them*, verſ. 19. The laſt Clauſe, well obſerved, in the force of the words, and the Connexion, will appear to every judicious eye, as I humbly conceive, to have no common or *vulgar* ſenſe. They ſeem to contain in them this two-fold myſtery,

1. God, the proper Idea of the Humane Soul, that is, its moſt inward *inſeparable Principle*, which hath in it ſelf the Pattern, the exemplar form of the Soul, ſends it forth from it ſelf, forms it, furniſheth, filleth it with all forms of things.

He alſo comprehends, and conſerves it, in himſelf, as its own proper place and habitation, as a Light *ſprung* from him, and *abiding* in him, the Father of Lights. He faſhioneth it into an Underſtanding, as an Intellectual, Angelical, *Divine Sun*. This is the *greateſt Light* in the Soul, its utmoſt Centre, and outmoſt Circle, *encompaſſing* the whole Eſſence of the Soul, the whole nature of things, in all their Forms, Operations, and Motions. This ſhines in the day of the *inviſible World*. This, as the Region of Angels, contains the Eſſences and Intellectual Forms of all things in it ſelf, as ſo many Angels, or Angelical Spirits, each of which is a diſtinct Sun, a diſtinct world of Angels, of all Angelical Spirits, and Intellectual Forms.

In the next place, God figures this Light, which is the *ſubſtance* of the Soul, into the inward, the common ſenſe, the phanſy or *imagination*; Now it is as a full *Moon* in the night of this viſible and Corporeal World. It is repleniſhed with all the *ſhady Forms* of this night, which ſhine in the face of it, as in a Glaſs, where they all meet and make one *pleaſant Night-piece*.

Laſt

Laſt of all, The eternal Spirit, the inward former and workman of the Soul, *contracts it*, and divides it into the outward ſenſes, into innumerable particular Forms. Theſe are as ſo many living Stars, or *Star-like eyes*, ſparkling and dancing round about the Queen of this Night, the *Moon*, the common ſenſe or imagination.

Through theſe Stars, and this Moon, in the Night-piece of theſe ſhady and Corporeal Forms is ſeen, as in a *Perſpective*, as at a great diſtance, the Intellectual and the *Ideal Land* of Angelical, of Divine Glory, which ſeem to caſt forth theſe leſs and contracted Lights, as *faint-glimpſes* of themſelves, or like ſmall ſparks, the *ſeeds* of the great flames.

As the Soul accompanied with her Original Pattern and Principle, by its force thus *deſcends*: ſo doth it, by the ſame force, in like manner *aſcend*. All the particular Forms of the outward ſenſes, the Beauties of the Eye, the Muſick of the Ear, all Perfumes and delightful Odours, the various Delicacies of the Taſt; the ſoftneſſes, firmneſſes, the agreeable reſts, motions, æqualities, inæqualities in the Touch. All *meet* more pure and *heightned* in the *common ſenſe*, in the inward ſenſes, as in that *Moon*, which is deſcribed to be an *heavenly Earth*, or an earthly Heaven. From thence they *raiſe* themſelves, *refining* themſelves, as they riſe, to the *Intellectual Region*. As ſome believe the *Sun*, to be the *Habitation* of the Bleſſed, and to have the Bleſſed Fields Paradiſe in it: So here in this Intellectual Sun, all ſhady forms break up out of the *miſts* of *matter*, and corporeity, into clear Suns, into Angelical Eſſences and Spirits.

From hence the Soul, as a *bright Skie*, ſet with innumerable Suns of ſweeteſt Light, and moſt temperate, pleaſant, vital warmth, or as an Heaven repleniſhed with Angels, entertaining each other in a Divine Conſort, with Dances and Songs, *returns* into its *firſt Neſt*, and its *final Reſt*; the Boſome of its Idea, the *Boſome of Chriſt in God*. In this Boſome, of a truth, hath it ever abode, hath it circled round, deſcending and aſcending without going forth from it. Thus hath God *manifeſted* himſelf in all poſſible Forms, to the Soul, according to the firſt part of the Apoſtles ſenſe.

2. God, as the Souls *proper Idea*, or exemplar Form, every where preſent with it, in every Form, ſets himſelf as a *ſeal* upon each form, and upon the Soûl in that form. So he is to the Soul the Impreſſion, the *Evidence* of the *truth* of each appearance by himſelf, and of himſelf, in each appearance. Thus it is ſaid of the Lord Jeſus, as he is the eternal word, the Idea of all Ideas, the proper Idea of man, *In him was life, and that life was the light of men*, *Joh.* 1. The firſt life, as it is in its Ideal Spring, in the Perſon of the Lord Jeſus, the firſt, the eſſential Image of God, (and ſo the Fountain of all Images) ſhines forth into a Light, of which is *framed* the Subſtance and Eſſence of the Soul. Then it figureth this Light with its own Glories, in their Divine Harmony and Order.

This Light, theſe Figures, are in themſelves *empty* without force or efficacy. *All fullneſs dwells in Chriſt*, the Ideal Life in him forms and fills them. This is the face of Beauty, that looks forth through theſe

theſe Lattices. This is the never-fading Flower in the heavenly Paradiſe, which ſprings and puts forth it ſelf through theſe Windows. This rides forth upon every form into the boſome of the Soul, and *gives it ſelf reception* in the Soul.

As this firſt life in Chriſt is the Divine Seal upon every Form, upon the Soul, through every Form, ſo is it the *Divine ground* in the Soul, which receives and *ſuſtains* this Seal, which *diffuſeth* in its Divine force and impreſſion through the Soul, by virtue of its Ideal Unity and *Omnipreſence*.

The Original and Exemplar Life in Chriſt is the light of man, *objectively* and *formally*; It is the light in the Object which ſheds it ſelf on the Humane Spirit. It is the light in man, the form of his form, the eye in his eye, the power in his powers, which taketh it in. All ſenſe is founded in a *ſuitableneſs* between the Object and the Faculty, all ſuitableneſs in an Unity.

3. *Propoſition.* God *cloaths* every created form, in the eye of the Soul, with an Intellectual or Angelical *Image* of himſelf. *By the things that are made, are ſeen, (being underſtood) the inviſible things of God, his eternal Power and Godhead*, ſaith our Evangelical Philoſopher, that word [*underſtood*] is carefully choſen, and emphatically brought in.

The word is νοήμασι, derived from νόος, the peculiar and proper word, by which the moſt Divine among the Philoſophers in St. *Pauls* time expreſſed the Angels or Angelical Minds.

Theſe Spirits were the *chief ſprings*, Powers, Glories of the whole World, in the number of the Creatures. They were the *Gods* of this Creation, and had the name of Gods given to them in the Holy Scriptures. The Preſence, the Power, the Authority, the Glory of the Godhead, next to Jeſus Chriſt, *reſided* in them. Jeſus Chriſt, the Lord and King of all, reigned, acted, and appeared in theſe Angels of Might and Glory, as the *higheſt Repreſentation* of himſelf in his Divine Form and Majeſty. All this was not for their own ſakes, *but for man*, as they were Guardians and *Tutors* to this *Heir*, the Lord of all.

Each Angel was a diverſe Figure of a diſtinct Variety in the eternal Glory, in that diverſity the full Glory in its Univerſal Image reſted upon every Angel, as a miniſtring Spirit, to *miniſter to man*, the full Glory. He was the Heir of God, the perfect Harmony, the Unity, in the which the whole Variety was moſt perfectly one, *married together*, with the Unity, into the moſt perfect Beauty and Melody of the Univerſal Image of the whole Creation, moſt exactly, with the moſt charming agreeableneſs, anſwering the Beauty, the Melody of the Divine Nature, as the Face in the Glaſs, the living Face, the livelieſt Eccho, the *living Voice*.

Each Creature hath (as its Ideal Glory, in the Divine World, ſo) *its Angel in the World of Angels*. In the pure ſtate of things, every inferior Creature had its Angel viſibly, *ſenſibly preſent* with it. Its Angel formed it a Figure of it ſelf in the diverſity of its own proper Eſſence. Its Angel cloathed it with an Intellectual, Angelical Image

Image of the Supream, the Univerſal, the Divine Beauty. Its Angel *dwelt* conſtantly *within* this Image, and ſhined through it.

After the ſame manner the Ideal Life and Glory in Chriſt made the Angel its *Tabernacle* in the Heavens, and through the Angel each Creature below on Earth. Every Angel, every Creature, was a *Garment of Light*, ſweetly ſhaded in different degrees and manners of diverſe Faſhions, but all Divine, in which Jeſus Chriſt, the eſſential full Image of the Godhead, *walked* in the midſt of Paradiſe. Thus in all the Creatures, as in diverſe Figures of his diſtinct Glories, he walked forth, converſing with himſelf, and entertaining himſelf in the compleatneſs of his Divine Perſon through all.

Thus as all things were made by Chriſt and for him, ſo nothing was made *without him*, apart from him, until *Sin made the wound*, which let out the *Divine Life* of all Beauty, Love and Joy, to let in Death with its deformity and horrors. The Divine Unity was entire every where. All things ſtood together in Chriſt.

Chriſt with all his Glories in every Angel, with all the Angels in every Creature, rode forth as in his Chariot. The whole Creation was as a *Contexture of Angels*; As the *Chariots of the Lord, thouſands and ten thouſands*. All were every where compoſed into one Chariot. All were as wings of pure Light, and perfumed Air, on which God flies through all, ſpreading and ſcattering abroad the raviſhing Glances, the Divine Impreſſions of his Beauties and Sweetneſſes, as he flies.

What a Paradiſe, tranſcending all Deſcription, by any words, the richeſt Image in any fancy, was the whole World now in its primitive ſtate? What a Paradiſe was the Humane Soul, when it comprehended, when it enjoyed this Paradiſe with its full and diſtinct Glories within it ſelf? Now the Soul within it ſelf ſaw within it ſelf the eternal Power and Godhead, with all their inviſible Glories in an Angelical Light and Form, together with all the Angels in every thing that was made.

4. *Propoſition.* The Soul, ſeeth within her ſelf, God in his own diſtinct and Divine Form ſhining forth through the Intellectual, Angelical Image, in the univerſal Compoſure, in the full Harmony of all created Forms, and through the particlar Angel, or Intellectual Image in every diverſe Form. Thoſe are the words of the Apoſtle, *By the things that are made, are ſeen*, (being underſtood) *the inviſible things of God, his eternal Power and Godhead.* This is brought in as an Argument, to illuſtrate and confirm the foregoing aſſertion; *That which may be known of God is manifeſt in them.*

Thoſe two words have an aſpect of deep Wiſdome, of a lively ſweetneſs upon each other, ἀόρατα, καθορᾶται. *Things not ſeen*, or *uncapable of being ſeen*, are *ſeen*. The word (*ſeen*) importeth a two-fold ſenſe,

1. A diſtinct diſcerning ſight.

2. The ſight of an Object, through a diverſe intervening form. God is ſeen through the form of the Creature in his own Form, infinitely diſtinct from it, and tranſcendent to it.

In

In that Character of the Fall, [*They glorified him not as God.*] It is clearly implyed, that man in the pure ſtate of nature glorified him as God, which could not be, if he ſaw not his Glory, as the Glory of God, in its diſtinction from all the Creatures, from all Similitudes, and Repreſentations in his ſupream Unity and Infiniteneſs. This is that which is clearly preſented to us in thoſe full expreſſions, *His eternal Power and Godhead.* Power, ſaith *Proclus*, is an Unity, which like a ſpring comprehendeth in it ſelf variety of Forms, ſendeth them forth from it ſelf, appeareth in them, without, as it pleaſeth. An eternal Power, which is not leſſened by any Acts or exertions of its ſelf, is an infinite Power, never to be exhauſted, ever freſh, full, and flouriſhing. This is an abſolute, unlimited Unity, ſpreading it ſelf within it ſelf, after a Divine manner, diſtinctly, without any Diviſion or Diverſity, into the glorious and majeſtick amplitude of an unbounded, equally-beautiful, raviſhingly-harmonious-variety. This is the eternity, as it is the infiniteneſs of the Divine Nature. Theſe two, Eternity and Infiniteneſs, being the *meaſures* of the Eſſence, and the Exiſtence or Duration of the Godhead; are both one in this *Unity*, inaſmuch as the Eſſence, and the Exiſtence, or Duration, are here the ſame. This *Unity*, in which both theſe meet, is alſo the Godhead it ſelf, which deſcribeth it ſelf to us by no Character like to that; *The Lord thy God is one God.* Theſe expreſſions [*His eternal Power and Godhead. Eternity, Power*, (in its abſoluteneſs and infiniteneſs) the *Godhead*] are *exegetical* explications of each other. All theſe are names of one thing, the ſupream and ſoveraign Unity. God in the High and Holy Place of his own proper Form, ſet infinitely above the Head and Eye of every Creature, in its moſt exalted Glories.

Object. How is the Soul capable of the ſight of God, or any Intellectual Image of tranſmitting his Divine Form. All Senſe, Underſtanding, Commerce is founded in *ſuitableneſs* and ſimilitude. The ground of this, is an Unity, a meeting in ſome one thing. God is infinite, every Creature is finite. Between infinite and finite there can be *no proportion?*

This *Objection* lies ſo plain before every common Eye, that it is not eaſie to miſs it. I wiſh the Anſwer were as near, or capable of being made as clear, to the Underſtanding of every *Reader.* I hope, and ſhall uſe my beſt ſkill, that every Underſtanding may ſee ſome light breaking through this obſcurity, which may be at once ſweet, and in ſome degree ſatisfactory.

Anſw. 1. I ſhall firſt give a general Anſwer, which I ſhall afterwards make more plain in two particular Anſwers.

We are taught by our Maſters in Divinity, That God is the ſubject, of no Relation to the Creature: For then he were *compounded*, and not a ſimple, unmixt Unity; yet doth he *terminate* in himſelf Relations to the Creature. Upon the ſame ground it is unſafe and unſound to ſay, That God is like to man. It is very ſound, and very ſafe to ſay, That man was made in the Image and Similitude of God. A finite Creature may bear a ſimilitude, and ſo a proportion to the

infinite God, although there be no mutual proportion or likeneſs between them.

God in himſelf converſeth with nothing *without himſelf*. All things to him are himſelf, a pure, undivided Unity. God in the Creature *cloaths himſelf*, as the Scriptures and the *Jewiſh Rabbins* ſpeak, with Garments of Light and Darkneſs, Similitude and Diſſimilitude, Unity and Contrariety. He turns the Heavens and the Earth as the Clay to the Seal. He firſt himſelf putteth on every form, ſo he formeth every Creature, as the reflection, or ſhadow of himſelf, upon himſelf.

The ſight of the eternal Power and Godhead in the Soul, is the *work* of that eternal Power and Godhead. God in the Creature beareth a proportion to himſelf, and hath an Unity with himſelf, as he is above the Creature. By the ſame abſolute Unity and Infiniteneſs, by which he is preſent with each ſingle duſt in the fulneſs of his undivided Glories and Godhead, doth he alſo appear in the Soul. His preſence is *ſuitable*, and ſuitably virtual to each *degree* of Being, whither it be eſſential, in meer Being, Vital, Intellectual, or Super-intellectual, more then Intellectual. All things according to their ſeveral Natures, have their Being, their Life, their Motions, or Operations in him, as their proper Element, their *Root*, their Exemplar Form, their *terminating Object* and End. As he is the term from which all their motions flow: So is he both the *medium* or way, and the term, the *bound*, to which they tend, in which they end. By him, their radical principle, in the power and virtue of which Act the exemplar form of their Eſſence and Actions are they ſuited, and proportioned to him, as the Object, End, Fruit, and Perfection of their Operations. God in every Form is like *Adam in Paradiſe*, the *Father*, the *Brother*, and the *Bridegroom*. *Each Creature is like Eve*, the *Daughter*, *Siſter*, and *Bride*, from her Bridegroom. This Bride flows, to him ſhe turns in all her motions, in him alone ſhe terminates, in her production, progreſs, end; all along this Bridegroom and Bride are *joyned* by an *inſeparable Marriage-Union*, their Faces ever turned to each other.

As God by his abſolute Unity and Infiniteneſs comprehends all forms of things within himſelf, in a moſt ſimple and undivided Unity. So by the ſame tranſcendent Unity and Infiniteneſs, doth he in this undivided Unity *accompany* all forms of things in their *proceſſion* from himſelf, turning them to himſelf, eſſentially, vitally, intellectually, or ſuper-intellectually, in a manner more then Intellectual.

This Unity fills all, *is all in all*, the Eye, the Light, the Glaſs, the Object, or Image, the Union, the Light. This Unity is the *power* of ſight in the eye, of ſhining, of uniting the Eye and the Object in the light, of receiving and tranſmitting Images in the Glaſs, of being and appearing in the Object. The Union of all theſe, and the Act, in the Act of viſion or ſight. This Unity is the firſt principle of ſeeing, and the laſt, the terminating bound of ſight.

This is the general Anſwer. Now follow the two particular Anſwers, which are more diſtinct applications and explanations of this general one.

Anſw. 2.

Anſw. 2. The Humane Soul, according to Philoſophers, they ſay, rouleth it ſelf into a four-fold Orb, or Globe; The Senſitive, Rational, Intellectual, or Angelical, its Divine Unity.

1. The firſt, the *loweſt Orb* of the Soul, is the *Senſitive*. The Soul in this part is all ſet and adorned with the ſenſitive and ſhadowy forms of things, as a Meadow with the Trees, and Flowers by a River ſide, are ſeen, by their ſhadowy Figures, playing in the water. So this viſible World, with all its Parts and Ornaments in their Order, as the *ſhadows* of inviſible and immortal Forms *inhabit* this obſcureſt and moſt ſhady Region of the Intellectual Spirit.

2. The rational Orb is the ſecond, a more ample and more Lucid. Yet here the Angelical Forms and Eſſences of things are ſeen through the groſſer and *cloudy medium*, through the material and corporeal ſhades of ſenſitive Images. This is as the Face of Heaven, or the Trees and Flowers of the Neighbouring fields ſeen from beneath the water of an adjoyning River.

3. The Intellectual part of the Soul, is the Orb or Sphere of Angels. This is the Souls Angelical part. Here the Soul's *abſtract*, and ſeparate from the Body, (which is called the *Divine Death* of the Soul) beholds the Intellectual Forms of things, the immortal Eſſences and Subſtances, the Angels in their own bright and univerſal Glories, in their own Intellectual Air and Light, which is the Air and Light of Paradiſe. As a man ſees the pleaſant Plants of a flouriſhing Land, walking upon the Land in the midſt of them. At the ſame time, while the Soul thus walks in this paradiſical Land, ſhe enjoyeth the pleaſure of ſeeing the River, as a ſhady luſtre or water caſt from her ſelf, within her ſelf, the ſhadowy figures of this Paradiſe, with her own reflection playing in theſe waters, and her ſelf from beneath them, with the ſame Land of Gardens and of Angels, anſwering exactly, looking to her ſelf above them.

Give me leave to interpoſe one word in this place, for the ſake of the more learned *Reader*; This is the *Intellectus Agens*, or the Actual, and *Active Underſtanding* of the Schools. The Soul in its Intellectual part *above* the River. This is the *Paſſive Underſtanding*. The Soul in its Intellectual part *beneath* the River. As that above, like the living Face before the Glaſs, appears at the brink of the waters, upon the ſhore, with all its Angelical Glories round about it, in their Paradiſical Region, which lies within the Soul it ſelf. So the Soul beneath appears, looking up from its *pearly Cave*, at the bottom of the River, like the God of the River, anſwering and meeting it ſelf above.

4. The laſt, and *Divine Orb*, the higheſt Point, and ampleſt Circuit of the Soul, is its *Unity*. In this it hath the moſt immediate reſemblance to, and *Conjunction* with the ſupream Unity, the *Divine Nature*.

The Soul according to this its Divineſt part, its Unity in birth, in ſimilitude, in place, if I may ſo ſpeak, in order of approximation is neareſt, moſt *immediately joyned* to the Divine Eſſence in the abſoluteneſs, the incomprehenſibleneſs of its moſt ſecret, moſt ſacred Unity.

Here the Soul, as by a Divine Contract or *Touch, takes hold of God*, takes in the ſenſe of him, in his Divine Form, after a Divine manner, far tranſcending all Senſe, Underſtanding, or Expreſſion.

Here the Soul, in its Divine Unity, ſeeth, feeleth, enjoyeth God in his Unity, which is his proper Eſſence, in which he is moſt himſelf tranſcending all ſimilitudes, all commerce, all bounds, by a *Divine ſympathy*, the ſweetneſs, the reality, the divinity of which no Humane, no Angelical Underſtanding can form to it ſelf any Image of, or raiſe it ſelf to any ſenſe of.

This Unity of the Soul is the moſt *immediate reflection* of the Divine Unity *without it ſelf*, and ſo at once a Divine Looking-Glaſs, in which it moſt immediately contemplates it ſelf, and a Divine Eye, which it feaſts with it ſelf, ſetting it ſelf fully in it.

All this while, this ſtill is to be underſtood that there is a *three-fold Immediateneſs*, 1. Of Perſons. 2. Of Power or Virtue. 3. Of Form or Appearance. St. *Paul* teacheth us, *That the inviſible things of God are ſeen, being underſtood by the things that are made.*

God and the Soul in their Unities, which are their Eſſences, at their utmoſt heighth, in their higheſt Glories, *meet immediately* in a ſight of each other, above all ſight or underſtanding. This immediateneſs in the *Perfection* of Nature, is an immediateneſs, not of virtue only and power, but of perſon; yet is it mediate in reſpect to the Form or Appearance. Theſe Unities which penetrate and fill all in all their ſeveral Orbs, with their immediate virtue, perſon, and eſſential preſence, ſee not each other in the Air, and light of their own naked, eternal Beauties; But through that Garment of Light, the Intellectual, Angelical Image, which they put on, as they come forth into this Creation.

Some imperfect figure of this you have in two Swimmers, ſeeing and embracing each other beneath the waters; or in the Beams of the Sun, paſſing through a coloured Glaſs, and ſo uniting it ſelf to the Eye: Or in a Royal Bridegroom, which, in the habit of a Shepheard, preſents and marrieth himſelf to the beloved Maid in the midſt of the Woods.

Anſw. 3. The Soul acts, as it is, not in it ſelf, nor by it ſelf, nor according to it ſelf; the Idea, the firſt eternal Pattern and Principle of the Soul in God, is the Root, *all the force*, the only meaſure of the Soul in its Being, and in its Operations.

St. *Paul* ſaith, *I live not, but Chriſt liveth in me*; This was ſpoken of the *New-Creature*, and ſo hath its peculiar ſenſe. It is as true *proportionably* of *every Creature*, eſpecially of the Soul in primitive and *pure nature*. I have ſaid before, that Chriſt is the Idea of Ideas, and ſo the proper Idea of the Humane Soul or Perſon. Upon this ground, He affirmeth of himſelf, *I am the Truth and the Life.*

The Idea is the truth of each thing. Nothing is that, which it is, but in its Idea, by its Idea penetrating and filling it in every the leaſt part. The Conformity to the Idea, is in the Schools, defined to be the firſt, the moſt proper truth of each thing. This Conformity is imperfect, where there is any Diverſity. A perfect Unity alone makes a perfect Conformity.

The

The Idea is the only Unity of each Perſon, Eſſence, or Form. The Soul is one in all its parts, is one with it ſelf, in all the parts of its duration, only by the Unity of its Idea. The Soul (as every Creature) is a *perpetual Emanation*, flowing freſh every moment from God, as a Beam from the Sun, as the ſtream of waters from its Fountain. If it ſubſiſted one *moment* in it ſelf, it might ſubſiſt *eternally* ſo, and have a Godhead in it ſelf, by having in it ſelf the firſt Principle and Fountain of Being. The Soul like a Beam, or *Stream*, flows forth from its Spring, in Diverſity of parts. If it were a pure Unity, it had a Divinity in its own Nature.

The Soul then, as every Creature, is one in it ſelf, one with it ſelf, the ſame in each part of its Being and Duration, in all the parts of Life, in Death, in the Reſurrection, only by the Unity of its *Idea*, which alone is *abſolutely indiviſible, unchangeable.*

Accordingly the Soul lives and moves in its Senſitive, Rational, Angelical, and Divine Life, by the *force* of its Idea, containing it in it ſelf, and communicating it ſelf to it.

The Idea, *contains* the Soul, *communicates* it ſelf to the Soul, not *mediately* or partially. The Idea is the Truth, the Unity of the Soul; therefore are they moſt *intimate*, moſt *immediate*, moſt *intimately*, moſt *immediately* united to each other. The Idea is a ſimple Unity, indiviſible, unchangeable, uncapable of being *communicated in part.*

The Idea is not received, or participated by any thing, as without it ſelf, for then it were both diviſible and changeable.

The Idea then communicateth it ſelf to the Soul, immediately in its entire Unity, as by a Divine, unexpreſſible Generation or *Propagation* within it ſelf.

Thus the Soul ſubſiſteth and operateth in its Idea, by the force, and according to the *meaſure* of its Idea in it ſelf. This is that *ſeed* of infiniteneſs in the Soul, and in all its Operations, from which they receive touches, glimpſes of Infiniteneſs, Eternity; of infinite eternal Joys and Glories, which are altogether inviſible to every Eye, uncapable of being repreſented by any Image ſenſible or Intellectual. This is that ſeed of Infiniteneſs and Eternity, which by an *irreſiſtable inſtinct inclines* the Soul ſo evidently, ſo forceably in all its Deſires, in all its Operations to immortality, and to an *unbounded good*, nor ſuffers it to reſt in any the ſofteſt or deareſt Boſom on this ſide theſe. This is that Seed, the Idea of the Soul in its entire Unity, which is in it ſelf Infiniteneſs, Eternity, the pureſt *unmixt good*, every where full of it ſelf, every way uncompounded, undivided, and ſo *neceſſarily unconfined.*

This Idea, as it is the root, the force, the meaſure of the Soul, ſo is it alſo its *ripe fruit*; When gathering up all the parts of the Soul into its *Divine Part*, unto its higheſt Point, its Unity, it at once heightneth that to the moſt perfect Image of it ſelf, and bringeth forth it ſelf into it, filleth it with it ſelf, taketh it into its own embraces, in its pureſt Form, by a moſt perfect Union, as an heavenly Marriage, eternally eſtabliſhed in its own unconfined Unity.

But

But I will now conclude this Point. Thus the Soul, by the force of its Idea, which hath an infiniteneſs in it, is capable of taking in that which tranſcends all Capacities, of ſeeing that which is inviſible to every eye of Men or Angels, the eternal Power and Godhead.

Behold! What a Divine *ſpectacle of Beauty* and Delight in Paradiſe, in the *primitive ſtate* of things? What an Univerſal Paradiſe Nature is? the Soul is? as it is in it ſelf, the whole nature of things, from the head of Nature, crowned with Intellectual, Angelical Light in the inviſible World, to its feet upon the ground of the loweſt ſhades in corporeity and matter. *Jeſus, the firſt*, the full, the eſſential Image of the Godhead, and ſo the *Idea of Ideas*; the *Soul*, the *firſt*, the *faireſt Reflection*, and the deareſt Off-ſpring of this Jeſus, and ſo the Divine Image of Images. Theſe two, as *Bridegroom and Bride*, by an Union tranſcending all Unions, Natural or Moral, among Angels or Men; Yet being of all moſt natural, the Fountain of Nature, lie inſeparably ſhining and ſmiling in the embraces of each other; They perpetually ſeek and find, ſee and enjoy themſelves in the Face and Boſom of each other; They perpetually ſeek and find, ſee and enjoy each other within themſelves, in their own Face and Boſom: They ſpring up together in all forms of things, in an Angelical Image within themſelves. The *Angelical Image* is as their *Chariot*, in which they ride forth together into all forms of things within themſelves. They preſent themſelves unitedly in the whole nature of things, in each diſtinct form of Nature, with continual changes, cloathing all themſelves in all, with the Angelical Image, in a new Light and Glory; That their Loves and Beauties may be ever freſh and full, ever a freſh and full entertainment to each other in new and *varied* ſhapes of Delight.

Judicious *Reader*, be pleaſed to Contemplate awhile the Unity and Harmony of the Soul in this its pure, its primitive ſtate. See how the *Idea of the Soul, and the Soul*; See how all the Orbs, all the parts of the Soul, *are knit together* into a Divine Harmony, a *Divine Unity*, by which it becomes an Univerſal Beauty, an Univerſal Muſick. See how the Idea and the Soul, the ſuperior parts of the Soul anſwer one another, lie *infolded* each in other, the inferior in the ſuperior, as the Copy in the Original, the Plant in the Spirit of the Plant, in its ſeminal power and form; The ſuperior in the inferior, as the Original in the Copy, as the Spirit of a Flower, its ſeminal power and form in the Flower, where it appears, as a Flower from beneath the water of a pleaſant ſtream.

Judicious *Reader*, can a place be found or imagined here for any *Arbitrary Liberty*, for any extravagant Liberty, for any Liberty, *beſides* that only true, only deſirable, only *agreeable Liberty*, the Liberty of the Harmony and Unity? Is there any Liberty beſides this, the Liberty of the part, in the Harmony of the whole, keeping its proper place, order, courſe in the whole, with all moſt pleaſing, moſt charming agreeableneſs to it ſelf, to the whole, to every part; and the Liberty of the whole in the part, freely, fully, poſſeſſed, enjoyed

enjoyed in each part, by the virtue of the Unity in the Harmony?

Object. But you will ſay if there were not in the *primitive ſtate* of the Soul *another Liberty*, a Liberty of *Diſcord*, a Liberty of breaking the Unity and the Harmony. How was the Harmony ever *changed* into Enmity? How *fell* the Soul from the Heaven of this Harmony, from the heavenly Throne of this Divine Unity, in which it reigned over all, through all, with ſuch a full Joy and Glory to it ſelf to all?

Anſw. I ſhall attempt the removal of this Difficulty, in my Diſcourſe upon the Soul in her *ſecond ſtate*. I hope there to repreſent the *Fall* ſpringing from the Divine Harmony and Unity in the Eſſence of the Soul, *contained in it*, and a *part* of it.

2. The *ſecond ſtate*, into which the Soul paſſeth, is the *Fall*. This is the ſecond Scene, which openeth it ſelf in the Soul, a Scene of Trouble and Tumult, of Darkneſs and Storms, of Witch-crafts, Devils, Death, and Wrath; of Privations and Contrarieties, which make the Variety more full, which heighten, ſet off, *enlarge* the Harmony and the Unity. In this Scene all this World riſeth up, and *appears*.

This the Holy Spirit, with Divine ſkill, clearly and fully openeth to us, in this Scripture, which is the ground of this part of my Diſcourſe, *Rom.* 1. 21. *Becauſe when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their fooliſh heart was darkned*, &c.

I will only touch the Heads of things, lightly paſſing over them. I ſhall compriſe that which I have to ſay of the Fall in theſe four Propoſitions,

1. *Propoſition.* The firſt *change* at the Fall of Man, was in his *Underſtanding*. All the expreſſions in this, and the two following verſes, plainly and alone deſcribe the Diſorders in the Underſtanding, as we ſhall clearly ſee.

The firſt Inſtance in the Fall, is the *not glorifying God as God*. *Tully* affirmeth, *Glory* to be, as it were, the *Eccho* of *Virtue*. Glory is the Image of ſome excellent Object, ſhining forth from it, reflecting upon it, and upon all things round about it. Thus Chriſt is the Glory of God, a Saint is the Glory of Chriſt. *Man glorifieth God as God*, when the true and proper *Image of God*, in the Excellencies and Perfections of the Divine Nature, *ſhineth* in his *Underſtanding*, from thence reflecteth and multiplieth it ſelf in its beams, in its continual ſhinings upon God himſelf, upon all Underſtandings, all Spirits round about it. Contraries are *ſeated* in the ſame *ſubject*. The glorifying of God, is the Act of the Underſtanding. Accordingly the not glorifying of God, is a *defect* in the Underſtanding, the want of the Divine Image, and its reflections there.

The holy Apoſtle, in the following words, ſets forth the Fall, by fuller expreſſions of that Defect, which is oppoſite to the glorifying of God; *But they became vain in their imaginations*, διαλογισμοῖς properly *reaſonings, their fooliſh heart was darkned.*

Every

Every word here points to the *Underſtanding*, as the ſeat of the firſt, the principal, the *leading change* in the Fall of Man.

They became vain in their reaſonings. Vanity is an emptineſs. It is the ſame with *falſhood*, in the Language of the Scripture, an empty, falſe ſhew, without the ſubſtance, the truth. Reaſon is the Divine Image, which is the only Light of all Truth ſpringing and ſhining in the Underſtanding, or the Underſtanding it ſelf.

The *reaſonings* of man in his *primitive ſtate*, were the *ſeveral Parts*, the *ſeveral Truths* in this Image, calling to, anſwering one another by virtue of the Sympathy and Unity, *comparing* themſelves in that Unity with each other. This Image in the Fall vaniſheth into a *counterfeit Image*, breaking it ſelf into innumerable falſe Images full of diſorder, confuſion, and contradictions, ever fighting with each other.

The *fooliſh heart* in the Text, as the *Greek* word imports, is the Heart *without Underſtanding*, deprived of the Divine Image, which is the Light. Upon this immediately follows *Darkneſs*, which is the privation or *abſence of Light*. Thus their fooliſh hearts were darkned.

The Concomitant and formal effect of this Darkneſs, or rather the proper Form of this Darkneſs, is further amplified by a two-fold Illuſtration, if we may attribute forms or effects to privations.

When they profeſſed themſelves to be wiſe, they became Fools, verſ. 22. How manifeſtly is the *Tree of Knowledge of Good and Evil* here figured with man eating of it. The Divine Image withdrawn, the falſe Image, compoſed of darkneſs, is embraced in the Soul, as the true Light, the true Image, the true Wiſdome, in which Man now ſeems to himſelf, to have the power and the perfection of his own Being in himſelf. Now the falſe ſhew of a *counterfeit Liberty* in the Will, ſprings up through this Darkneſs. Thus is the Wiſdome of Man become Fooliſhneſs, verſe 22. *They turned the Glory of the Incorruptible God into the ſimilitude of the Image of a corruptible Man, of Birds*, &c. verſe 25. *They turned the truth of God into a lye. Man* was made a *total*, but a ſhadowy *Image* of God. The reſt of the *Creatures* were as ſeveral parts of this Image, *partial Repreſentations* of that Glory, each a differing Figure from the other, in which ſomething of the Glory was ſeen, which appeared not in the other. The Divine preſence in its own proper and eternal Image, ſtood in this ſhadowy Image, filled it, ſhined through it, was the Light and Truth of it; As a Sun-beam penetrates, fills, enlightens, appears through a ſhady-coloured Glaſs, ſo was the Divine Form in the Form of Man. The Truth in its ſhadow.

When the Divine preſence in its own Divine Form *withdrew it ſelf* into it ſelf, the enſuing Darkneſs fills the ſhadowy Image. As he, that looks through the clear glaſs in a Window, ſees the face of Heaven. When he, who caſts his eye upon a Looking-Glaſs, beholds only his own face, the ſhadow on the back-ſide of the Glaſs, terminating the beams and the ſight upon the Glaſs. So the *Darkneſs*, in the Fall, *terminates* the eye of the Soul upon the ſhadowy Image,

Image, the ſhadowy Figures of the Divine Glory, as the true Glory, the true God.

Yet theſe Forms, which now appeared, were not the true ſhadows, the true Figures of the Divine Glory, nor the true Forms of Man, or of any Creature. Theſe *diſappeared*, together with the Divine preſence, and the Glory. The *darkneſs*, now in the *place* of theſe, *formed it ſelf into falſe*, deformed, monſtrous *Images* in man, in every Creature, which had indeed ſome reſemblance of the true and primitive Images, which were in Paradiſe. As a Monkey hath the ſimilitude of man, but in proportion, height, beauty, life, greatneſs, power, majeſty, differed from them, as a lye from the truth. The expreſſions of the Holy Ghoſt ſeem ſkilfully choſen, to declare this change to us, *verſe* 23. He ſaith, *They turned the Glory of God, not into the Image, but the ſimilitude of the Image of Man*; verſe 25. *They turned the truth*, not into the Image or ſhadow, but *into a lye*.

Theſe *falſe Images* of the Night, and the blackneſs of Darkneſs, were inhabited and *acted* by ſo many Devils, ſo many *dark Spirits*, the firſt Springs and Seats of this Darkneſs. As an Angel filled each Form in Paradiſe, figuring it ſelf upon it, ſo were all forms in the Fall filled ahd figured by Devils. Thus they became *Idols*, of which St. *Paul* ſaith, *They that worſhip Idols, worſhip Devils*. Angels in Paradiſe were pure and ſweet Lights ſpringing freſhly forth from the Divine Glory, rendring every Creature pure and tranſparent, with a Light of Glory ſhining in it, as clear Chriſtal, all over repleniſhed, enriched, and heightned with the Sun-beams. This Light every where tranſmitted the eye, and the glory through each Creature, to each other, married them one to another, in each Creature. This was a Paradiſe indeed of Divine Plants, full of Divine Beauties, Fragrances, Virtues, and Fruits.

The Devils, as *Clouds of Night* and Darkneſs, reſting on each Creature, *ſuffer* not the Light from above, nor the ſight from below, to *paſs through them*. They at once exclude the brightneſs of the Divine Glory, and draw the eye to themſelves in each Form, to reſt in themſelves. This is the Head, the *Well-ſpring*, the Myſtery of *all Idolatry*, whether it be of the groſſer or finer ſort.

But I paſs now from the firſt, to the ſecond Propoſition.

2. *Propoſition.* The *immediate cauſe* of the firſt change made in the Underſtanding at the *Fall*, was the Divine Glory *with-drawing* or with-holding it ſelf. The *immediate*, the proper *cauſe* of the deformity and *diſorder* in the change, was the *defectibility*, the nothingneſs of the Creature, of it ſelf, ſinking down to nothing, as the Glory removes it ſelf from it, or the Variety of the Divine fulneſs, the Order in the Divine Wiſdome, the Harmony of the Divine Beauties, by the power of which the Unity deſcending to its loweſt ſtate, to a ſhadow of it ſelf in Paradiſe, and having there acted all the parts proper to that ſhadowy ſcene or ſtate, having carried it to the utmoſt, now *paſſeth* from that ſhadowy Unity into a *new Scene*, or ſtate properly ariſing out of the darkneſs of the ſhadow, and the loweſt degree of Unity, which is that of *Contrariety*. As

the *Unity* is the ſcene of Light, Life, Love, Harmony, Beauty, Joy, *all Good*; So is this of *Darkneſs*, Enmity, Death, Deformity, Diſorder, *all Evil*.

But I touch this tranſiently here, and return.

The *Perfection* of the Underſtanding is *Light* or Truth. The *Corruption* of the Underſtanding is *darkneſs* or falſhood. *That which makes manifeſt, is Light*, ſaith St. *Paul*. Every Image then, ſo far as it is an Image, is Light. Each Image is a compoſure of Beams, ſent forth from every part of the Object, repreſented by the Image. The firſt Light, is the firſt Image, the Image of God, the brightneſs of the Glory of God. As colours, which are ſhaded Lights, are conſtituted by this Light, and actuated in their appearance to the eye; ſo is every other Light, Light only by, and in this Light, as a ſhadow of it.

Darkneſe is the abſence or *privation* of Light. Privations have no proper, but *accidental* cauſes only. Thus the Divine Glory, retiring from the Underſtanding, or ceaſing to ſhine in it, is by *accident* the cauſe of the Darkneſs there; As the ſetting or departing of the Sun is the cauſe of Night, which is not a *blemiſh* to the Sun, but its Glory; that in its preſence are all the Beauties and Joys of Light, in its abſcence all the Diſagreeableneſſes and Melancholies of night and darkneſs.

But, if at the ebbing of the Tyde, when the Sea ſucks into it ſelf again the ſtreams of water; which at the Floud it powred forth from it ſelf in the River *Tagus*, or *Pactolus*, a beautiful Form of golden ſand preſent it ſelf to our eyes, in other Rivers a black ill-ſented Mud offend our ſenſes. The emptineſs of the Chanel, the abſence from the Waters is indeed from the Sea; But the pleaſing or diſpleaſing Forms appearing in the abſence of the waters, are from the Rivers themſelves. In like manner, all Defects have deficient Cauſes. The *change* in the Fall, is from the Divine Glory *drawing into it ſelf* that ſtream and tyde of Beauties, which it powred forth upon the underſtanding of man. The Darkneſs, Deformity, Diſorder in this change, proceeds from the *nature* of the Creature, from its natural *tendency* to that nothingneſs, which alone is its own, and its native Element, as it is in it ſelf. This nothingneſs hath the ſame relation to the beautiful Eſſences, the eſſential Beauties of all Forms of things, of all Creatures, while they ſtand in the Divine Image, as the Contrariety hath to the Divine Unity.

A Cloud looſeth all its luſtre in a blackneſs and darkneſs; a clod of Earth hath no more any ſweet light to entertain the eye, when the Sun takes his golden beams off from them. But the Stars and Diamonds ſparkle and ſhine in the abſence of the Sun, in the depth of night. The reaſon of the difference, is the opacity or ſhadineſs in the *nature* of the Cloud and clod of Earth, the native light in the Diamond and the Stars. Thus the Creature being nothing in it ſelf, tends to nothing, as the eternal Sun goeth down upon it. This tendency to nothing is the proper, the *formal cauſe* of all Deformities and Diſorders, as the ſpringing of the Light in the Morning is of all thoſe lovely colours, which then adorn the Sky. But

But thus much for this ſecond Propoſition.

3. *Propoſition.* The *change* in the *Will* and Affections *followeth* the *change* in the *Underſtanding*, as its *immediate* and proper *Cauſe*. This lies plain in the Text, *verſe* 22. *They turned the Glory of God to the ſimilitude of a man*, &c. *verſe* 24. *Wherefore alſo God gave them up to their hearts luſts, to all uncleanneſs*, &c. *verſe* 25. *Which turned the truth of God unto a lye:* verſe 26. *For this cauſe God gave them up to vile affections.* But you have this moſt fully aſſerted and amplified, *verſe* 28,29,30,31. *As they liked not to retain God in their knowledge, God alſo gave them up to a Reprobate mind, to do things not convenient; being filled with all Unrighteouſneſs, Fornication, Wickedneſs.* So he goes on enumerating in the three following verſes, all the Evils of Sin in the *Will* of Man from *thence breaking forth* in his life.

As Nature is diſtinguiſhed in *Natura*, *Naturans*, and *Naturata*; that is, Nature in the Fountain, *God*, the Divine Nature; Nature in the ſtream, the *Copy to that Original:* So the Scripture *attributeth* that to God, which he in the natural order of things hath connected and linked, as in a Chain, for its proper cauſe. Thus God is ſaid to *give up* men to all diſorders in their Will, for the darkneſs in their Minds.

The phraſe hath alſo this depth of ſenſe in it, That God, as the *firſt cauſe*, is every where in the *whole Chain* of Cauſes moſt *intimately preſent, and immediately operative* in every effect. He is the Spirit, the Beauty of the Order in the whole. He is the band in every ſtep or joynt of the whole Order, tying each Link to the other, each Effect to its Cauſe, each Cauſe to its effect. He is the *ſole force* in every Cauſe, the *ſole Cauſe* of every Effect in particular.

Thus God gave them up to vile affections, who had changed the truth unto a lye. All Imagery is the *furniture* of the Mind. All Images are *formed* there. The *motions* of the *Will* are raiſed and *governed* by the *Images* in the *Underſtanding*, as their formal Cauſe, from whoſe impreſſions they flow as their final Cauſe, to which they tend, in which they end.

The Underſtanding is a *Power* in the Soul of *generating Images of good* within it ſelf, which Images are the only Truth, the only Beauty of it. The Will is the Spring and Seat of a mutual Love-Union and Love-Communion, which the Soul hath with it ſelf in theſe Images, infuſing, and taking in a mutual Sweetneſs, Complacency, and Joy. They the Images in the mind are the *Objective Cauſe* of all the motions of the Will, raiſing and laying them, as the Winds do the Waters.

So God gave them over to vile Affections. This manner of ſpeaking hath a clear ſignification of that principal myſtery in Divinity, ſo ſweet, ſo ſure, ſo deep. All good is from the *preſence* of God, the ſhine, the ſmiles of his unvailed Face, the Reflections of him, as he appears in his own Likeneſs, in his proper Form. This makes all Light, Beauty, Joy. All Evil is from the *abſence* of God, from his *Back-parts*, from the Clouds and Diſguiſe upon his Perſon, without the Vail.

I cannot well proceed any further, until I have cleared my way, by removing an Objection or two, which may be made againſt the Interpretations, which I have made of theſe Scriptures, and the Propoſitions drawn from them.

Object. 1. The Apoſtle ſeemeth to make this the ground of the *inexcuſableneſs* of men in their ſins, that they knew God, yet ſinned in the Face of that Light. Upon this ground ſin ſeemeth to ariſe firſt in the Will, rather then in the Underſtanding.

This Objection is confirmed by the Apoſtles attributing this knowledge of God to man in his *faln Eſtate.* To the Heathen, as he ſeemeth clearly to do.

Anſw. 1. If man hath this knowledge of God in his faln ſtate, yet was that Perfection, in which we have deſcribed it only in Paradiſe.

Anſw. 2. The Holy Spirit ſeemeth expreſly to place the Knowledge of God *antecedent* to the firſt Sin; the not glorifying him as God, for this was either the ſame, or Concomitant with, or reſulting from the *vanity* of the *reaſonings* in man, the *want* of Underſtanding, the darkning of his Heart.

Anſw. 3. There is indeed a *conſtant Glory* from the Face of God ſhining in man *through all changes* and ſtates. A Light, which can *never* be extinguiſhed by any ſtorms. But this Light of Divine Glory ſhineth in the *midſt* of the Darkneſs, which aroſe upon it, within which it *withdrew* it ſelf in the *firſt moment* of the Fall, and hath ever ſince dwelt. This Darkneſs *comprehendeth not* the Light, receiveth it not, rejecteth it, as a Reprobate, a falſe Light, ſo caſts it down from the *Throne* in the *dominion* of the Soul, and reigneth *it ſelf* in the place of it.

This truth is with Divine Authority affirmed, with a Divine clearneſs and elegancy illuſtrated, in thoſe words, *As they liked not to retain God in their knowledge, God gave them over to a Reprobate mind, to do things not convenient.* What a manifeſt Connexion of theſe four things have you in this Scripture?

1. A Knowledge of God in the Mind.

2. A Rejection or Reprobation of that Knowledge.

3. A Reprobation or Corruption of the Mind, in the Rejection of this Light of Glory.

4. All Evil generally mentioned under the Character of Inconveniency or Uncomelineſs, in the end of this verſe, particularly and diſtinctly recited in three following verſes, flowing all from this Reprobate or Corrupt Mind.

But we ſhall more evidently, more delightfully behold this myſtery of the Fall, this Mixture, this *War* of Darkneſs, with the Divine Light, its *triumph* over it; the *preſence* of the Divine Light, in the *midſt* of this Darkneſs, *maintaining* its Glory unſhaken, unſtained in a *conſtant* oppoſition to the darkneſs in the *mind* of faln man, if we obſerve and unfold the elegancy of the Holy Ghoſt in theſe words.

Thoſe words, [*They liked not to retain.*] *A Reprobate Mind,*] are in *Greek* the ſame in their Root and Eſſence. They manifeſtly allude

allude to each other with a great power and pleaſantneſs of ſenſe.

The Original word primarily and properly ſignifieth the trying the truth of any thing, as the Gold is tryed by the Touch-ſtone, or by the Fire.

God, in the preſence of his Glory, *reſides* in every Creature, *beneath* the form of that Creature, as a Vail wrought with a Figure of himſelf. Thus he conſtantly reſides in each Creature, as the *Root*, and Being of its Being; In the pure nature of man, he ſhines through the Vail of the Angelical or Intellectual Image, as a *tranſparent* Vail of fineſt Lawn, or ſweeteſt Light, ſprung from his own Face.

In the Fall, God drawing in the Beams of his Glory, by the *myſterious Operations* of the Divine Wiſdome, in the place of this pure and pleaſant Light, thick Darkneſs *fills* the Angelical Image of God in man.

The Divine Preſence and Glory *ſtands* in this Image, *preſenting* the Light of its unchangeable Beauties to the eye of the Soul, in the *midſt* of this darkneſs.

The Underſtanding now taking in the Divine Glory through this dark *medium*, through the darkneſs, takes in a dark and falſe Image of it. It tryeth and toucheth the Glory in this falſe Image upon it ſelf, now darkned and depraved. It receives the Image as a true Image, but *rejects* the Glory, rejects God, as reprobate Gold, as a falſe counterfeit Divinity and Glory.

God, in like manner, by the preſence of his Glory, toucheth and tryeth the Underſtanding, rejecteth that, as a *Reprobate Mind*. This *Reprobate Mind* he *leaveth* to it ſelf, and man to this *Reprobate Mind*; from this ſource *iſſues* forth all the Evils of Sin and of Sufferings.

Object. 2. How in this order of things is man rendred inexcuſable, which ſeems to be a principal Care and Work of the Holy Spirit in this Scripture?

Anſw. An excuſe is the removal of juſt blame, by the removal of the cauſe. As Praiſe and Glory are the Eccho or Reflection of Virtue, of ſome good; ſo Blame and Shame are the Eccho, the Reflection of ſome Fault or Evil.

The *fault* in man is the *deficiency*, which ariſeth from the defectibility or nothingneſs *inſeparable* from the nature of the Creature in its ſhadowy ſtate, in the purity of its firſt Creation.

This defectibility and deficiency, this nothingneſs and tendency to nothing in the Creature, is evidently diſcovered, paſt all denial or *excuſe*. For when God hath cloathed the Creature with the Glory of his own Image, in all Knowledge, Righteouſneſs, and Bleſſedneſs. The Creature hath *no power* in it ſelf to retain or maintain this Glory, or the leaſt glimpſe, the leaſt ſtricture of Light from it *one moment*. In the ſame moment that God with-holds his Beams and Influences, the Soul *ſinks* into the depth of darkneſs, in which darkneſs it ſprings up the ſame moment into all the evils of Sin, Deformity, Death, Wrath, Torment. Thus *man in his beſt ſtate is Vanity*, a

ſhadow,

ſhadow, which hath nothing of *its own*, but nothingneſs, a tendency to nothing. Thus *being in Honour, he continueth not*, but ſinketh into his own nothingneſs, when once he is *left to himſelf*.

This nothingneſs, in the nature of the Creature, is not to be underſtood a meer ſimple nothing; for this hath no exiſtence, no expreſſion, no attribute, no effect, nothing can be ſaid or thought of it.

This nothingneſs, of which we ſpeak, or Not-Being, is a contrariety to Being; ſo to all the Beauty, the Bleſſedneſs of Being. This is the Contrariety it ſelf, which is a part of the Variety of things in the Unity of the whole. This taken *apart* in it ſelf, is the *breach* of the Unity and the Harmony, the firſt and blackeſt ground of all Diſcord, Diviſion, Darkneſs, Enmity, Death, of all the evils of ſin and ſufferings.

Object. 3. How is God *inexcuſable*, who frames a Creature with this defectibility, this Contrariety, *this Neceſſity* of all Evil in its nature, then leaves it to it ſelf to fall *inevetiably* into all Sin; then condemns it, and caſts it into all manner of Torments, into all the Evils of ſuffering for Sin?

Anſw. Sufferings are the immediate, *inſeparable Companions of Sin*. The Contrariety, when once it hath broken the Harmony of the ſhadowy Image of God in the Paradiſe of pure Nature, by the withdrawing of the Divine Unity, which by its preſence tuned it to, and bound it up in a Divine Harmony, now breaks forth, overruns all with all manner of Evils of Sin, of Shame, of Sufferings of all kinds.

But that, which ſeemeth to me alone, to *juſtifie* God, is the *deſign* in the whole. My deſire is here, with all humility and ſubmiſſion, to conceive and expreſs ſo high myſteries, the way, and the Glory of God in ſo great and Divine deeps.

The deſign, which with all humility I conceive not to clear God, but to repreſent him through all his way moſt glorious in the Beauties of Holineſs, in the moſt ſpotleſs, the exacteſt Juſtice, in the richeſt luſtre, the higheſt ſweetneſs, the moſt exalted Grace of all Goodneſs and Love, hath ſeveral ſteps or parts.

1. The firſt ſtep is, the *Diſcovery* of man, and the Creature in its *primitive* nature, in all its good and glories to be ſhadowy, an earthly and ſhadowy Image, in an earthly, a ſhadowy Paradiſe.

2. The ſecond ſtep is, the *Declaration* of God to be the only fountain and *fulneſs* of all good, in whoſe Face and Preſence alone are the Beauties and Pleaſantneſſes of all good, whoſe abſence makes the Night of all trouble and evil.

3. The *opening* of new, *fuller*, higher Glories in God, then did ſhine forth in the firſt Creation, in the moſt exalted Natures of all the Creatures, of Men or Angels.

Theſe new *Glories* of the Godhead open themſelves in the *laſt ſtep*, the full, harmonious, *triumphant cloſe* of the whole deſign, after this manner.

1. The heighth of the *Contrariety* between the good in God, and the evil of Sin, between the purity, the beauty of Holineſs in the Divine

Divine Nature, the filth, the deformity of ſin, *diſplay* the Beauties in the Face of God with a new heightning, a new luſtre, infinitely more ſweet and raviſhing.

2. The Power of the Divine Wrath brings forth a new Scene, a *new World*, full of new Forms of things; New Wonders in Heaven, and eternity, in the Divine Nature, the Divine Wiſdom and Work.

3. What is the Glory in the force and riches of the Divine Unity, ſpreading it ſelf into ſo vaſt a Variety? unto ſo remote a diſtance from it ſelf, to ſuch Contrarieties, to ſuch Extremities, *comprehending* them all in it ſelf, gathering them up, tuning them all, and binding them up into a Divine, moſt agreeable, eternal Harmony of all moſt raviſhing, moſt pure, moſt perfect Beauties and Sweetneſſes in it ſelf; diſcovering them all to be moſt melodious, muſical parts of the Divine Variety and Harmony, eternal Varieties of Beauty and Sweetneſs in the Divine Unity?

4. Laſtly, The *ſhadowy happineſs* of the Creature is *changed* into a *ſubſtantial* one. There is wrought out by theſe changes a far more exceedingly exceeding weight of Glory in Man, a Glory infinitely tranſcending that of the firſt Paradiſe. Now open themſelves all theſe newer, fuller, higher Glories of the Godhead to man in man: Now is man *formed* to a Divine Image, *infinitely newer*, fuller, higher, in the moſt immediate ſimilitude and fruition of theſe higheſt Glories. Now is man brought from the ſhadowy Union with God, in the ſhadow of the Angelical Image, through the diſſolution of that Union and Image, to the moſt *intimate*, immediate, *inſeparable Union*, the moſt perfect Union with God, in the utmoſt Perfection of all his Excellencies, wholly unvailed, in the pureſt Eſſence of all his Glories, in the eternal Spirit, the Spirit of all the Divine Beauties, Loves, and Joys; in the moſt heightned Unity, in the moſt ample and unconfined Variety of the Divine Nature; in the higheſt and ſweeteſt Union of both theſe.

Now man ſees, enjoys God, as he is, in his own Likeneſs, perfectly without, tranſcendently above all Vails, all Clouds, all Shadows, all Mixtures, or *Mutability*. Now is man, as he is in the ſame Likeneſs together with him; without, above all Vails, Clouds, Shadows, Mixture, or Mutability. Now God and Man awakened together, as out of a ſleep, and the dreams in the ſleep, into the ſame Righteouſneſs, are ſatisfied with the ſame likeneſs in each other, reflected from man as the Son, the Image of God, the Father of Lights, the Original Glory.

But I now am ſliding into my laſt Propoſition, and have indeed, in a great degree, prevented my ſelf in it.

4. *Propoſition.* The change in Man at the Fall, did fall from the Divine Harmony, in the Univerſal Deſign; was comprehended in it, and part of it. I ſhall add to that which I have already written above, only one Scripture, with a ſhort gloſs upon it, for the eſtabliſhing of this Propoſition.

St. *Paul* thus diſcourſeth, *Rom.* 8. 19, 20, 21, 22. *For the earneſt expectation of the Creature, waiteth for the manifeſtation of the Sons of God.*

The following Sentiment appears objectionable and to be Expunged

God. For the Creature was made ſubject to vanity, not willingly, but for him who hath ſubjected the ſame in hope. Becauſe the Creature it ſelf ſhall alſo be delivered from the bondage of Corruption, into the glorious liberty of the Children of God. For we know that the whole Creation groaneth, and travaileth in pain together, until now.

Obſerve here, that Creature and Creation are both the ſame word in *Greek*. Where you read the Creature in the 19, 20, 21. verſes, you may as well read it, the *Creation*, that which you read the whole Creation, *verſe* 22. is as properly every Creature.

There are two Queſtions which here naturally ariſe, and are abſolutely waved by me, as having no neceſſary Connexion with my preſent purpoſe.

Queſt. 1. The firſt Queſtion is this, In what ſenſe the Creature or Creation is underſtood by the holy Apoſtle. Is the whole Creation one entire, living, *ſenſible Image* of the Divine Nature, in which every Creature, as a part of this Divine Image, partakes of the ſame life, according to the Doctrine of *Campanella?* Shall we ſay with *Plato*, Every thing that is, is an Act of Life, and ſo nothing of Being without life?

Or may it ſeem agreeable to the Scriptures, that all the Creatures ſtood together at firſt, before the *breach*, made by the Fall, in the *Unity* of the Spirit, in *Chriſt*, the Head of the Creation; *without whom, or apart from whom, nothing was made that was made*, as St. *John* teacheth us? Did every Creature ſtand now in Union, with its proper Angel, through its Angel with its proper Idea in Chriſt, the Divine Mind, and the Univerſal Idea? Was every Creature thus cloathed with the *Angelical* Image, partaker of the Angelical Life? Did it through theſe receive the Divine Image, the Divine Life of its own Idea? That the whole Creation might ſeem a *Contexture* of Angels, *filled* with Ideal Lights, all *meeting* together in *one chief Angel*, and one Univerſal Idea, which is the Lord Jeſus? Had every Creature thus a ſight and ſenſe of the *Divine Deſign* in the Fall? was it thus *capable* of a willingneſs and an unwillingneſs in its *ſubmiſſion* to it, as it *conſidered* that particular ſtate, or the *general deſign* with the Divine end of all; As it conſidered it ſelf in this dark part, to be acted by it, or the eternal Spirit in its univerſal contrivance, and the Mark, the heighth of Glory, to which it directed all? Do the Creatures *ſtill*, though bound in Chains of Darkneſs, *retain* ſo much of this Angelical Ideal Light, and Life, as to hope, to groan for a *return* from their Captivity, into theſe Angelical, Ideal Forms, and ſo *into the glorious liberty of the Sons of God*, whom St. *James* ſaith, *to be the Firſt-fruits of the Creation?*

Whether this be ſo, or all theſe terms of Will, of Hope, of Groans, be by a *figure* attributed to Subjects without life or ſenſe; or ſome *other ſenſe* be righter than either of theſe, I conſider not now, as being unconcerned?

Queſt. 2. The ſecond Queſtion is, whether the individual Creatures did all *pre-exiſt*, being together in Paradiſe, *before* the Fall, in their Angelical Spirits and Forms? Was among theſe Mankind,

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with all individual Perſons, not only in a Repreſentative, but a *Collective Adam*; unto whom *Adam* in his own diſtinct Perſon was the *Head*, and the firſt born? Did thoſe thus, who now groan under the ruines of the Fall, then *fore-ſee it*, in the Divine Deſign, having an *averſion* to it in it ſelf, yet *ſubjecting* themſelvns to it for God? Are theſe, who now through all Generations groan and travel in pangs, for the *delivery* of the *Divine ſeed in them*, unto the Birth of a new Glory, the ſame who then had this Divine Seed of a *ſure Hope* ſown in them for their *return?* And not for their return only, but for their *Reſurrection*, unto a ſight of the Face of God with a new and fuller Glory, ſhining forth without any ſhadow or Vail, purely, and immediately upon them all, through them, taking them up into it ſelf, as a new, Super-Cœleſtial eternal Paradiſe, as far excelling their firſt Paradiſe, *as* the Heavens are above the Earth, as Eternity tranſcends Time?

But theſe then, *where have they been* ſince the Fall? Were they *thruſt down* to the nethermoſt parts of the Earth, *impriſoned* in the deep ſhades of the Earth below, and bound there in Chains of Darkneſs? Are they there reſerved in the ſilence and ſleep of that *Death* which came upon all by the *Fall*, until, as Seed buried in the ground, they, according to their ſeveral ſeaſons, ſpring up into *Corruptible Forms*, and a wretched Life, for a moment upon the ſtage of this World to act new parts, in order to a *refining*, through a Baptiſm with Chriſt in the fire of his Sufferings, of his Death, and the making of all new by this refining, in the Glory of his Reſurrection?

Dear *Reader*! theſe Queſtions may be thought by ſome curious and difficult, without uſe, fruit, or ground in the Word of God. To others, perhaps they may ſeem of great moment to open the *myſtery* of God, to unvail his Glory in the wonder of his Works, which are ſought out by all thoſe who love him. Some may eſteem them of *great advantage*, to enlighten the Dakneſſes, and make eaſie the Difficulties about *Principal Doctrines* of the Chriſtian Religion, as that fundamental Truth of *Original Sin*, that moſt ſweet and ſacred Myſtery, which is the Antitype to this Type. Our *juſtification* by Jeſus Chriſt, the *Return* of all to life in the *laſt Adam*, as all died in the firſt. Others may believe, that as God ſheds abroad *richer Anointings* of the Light of his Spirit, we ſhall ſee lying fair before us greater and *ſtranger* things than theſe, which now like freſh colours in a beautiful Object, appear not at all, for the want of light in the Air, in our Spirits. As the eternal Sun ſhineth, as the Heavens in the Scriptures, and the Spirit ſhall open themſelves; they expect to ſee the Angels of Glory, and of God, the Divine Glories deſcending and aſcending upon the Son of Man, the Perſon of the Lord Jeſus, as a *myſtical Ladder*, reaching through the whole Creation, from the top to the bottom, where each *rank of Creatures is a ſtep* in this Ladder, a Divine Glory, in the Angelical Form, upon the Wings of its proper Angel, deſcending and aſcending.

But I leave theſe things to the freedome of every Spirit, as bringing no weight to my preſent purpoſe, begging thy pardon, Chriſtian *Reader*, for this mention of them, as being fairly led to by the preſent Scripture, and willing to take the occaſion of *diverting* thy ſelf and me, as I hope, not without ſome *ſpiritual pleaſure* and profit, through the *candour* of thy Mind.

I ſhall take hold of that alone, which ſeems to lie clear in the words of the Text, and gives a full confirmation to my Propoſition, which is this,

> *That the Fall ſprings from the Harmony of the eternal Deſign in the Divine Mind, being comprehended in it, as a part of it.*

I ſhall proceed by a few ſhort ſteps,

1. The *Intellectual Soul*, in the firſt Man, is manifeſtly, eminently *comprehended* in this Scripture, by a Reaſon from the ſtronger. This not only is a *principal part* of the Creation, but *contains* in it ſelf, according to its primitive ſtate, the *whole nature* of things, together with the *compleat Image* of God in Nature. This is the Eſſence of the Intellectual Soul.

2. This Soul, in this Image, and ſo in its own Eſſence, as in a Glaſs, *beholdeth* the Harmony of the Divine Work, as it hath the Harmony of the Divine Nature *figured* upon it in its Perfection, from the beginning to the end. Through this Image, as a finely-ſhadowed Vail, it hath a *view* of God himſelf in the *inviſibility* of his Power and Godhead. In the ſame view it taketh in the Univerſal Harmony of the Divine Work and Deſign, as it lieth in its firſt ground, in his inviſible Power and Godhead; *Inviſible* to the pureſt eye of Nature in their own naked Glories, but *viſible* through the Divine Cloud or Sky of the Natural, the Angelical Image of God in Man.

3. In this Image, light and view of the Godhead. The Soul now *ſeeth the Fall* in the Divine Harmony, in the Harmony of the Divine Image, and its own Eſſence; it ſeeth this, as the next Scene, ready to open it ſelf, as the *next ſtate* into which it is immediately to paſs, by the *force* of the Divine Harmony.

The Soul ſeeth this ſtate, in this Glaſs, apart by it ſelf, as a ſtate of *higheſt Contrariety* to the Purity, the Light, the Peace, the Calm, the Incorruption, the Virtues, the Joys, the Harmony, the Life, the Love, the Divinity of *its preſent ſtate*. It hath a *Proſpect* of it, as a Scene of monſtrous Defilements, Shames, Confuſions, Troubles, Darkneſſes, Tempeſts, Horrors, Enmities, Deaths, where there is no Light, no Reſt. Thus the Soul hath the *higheſt averſion* to this ſtate.

But at the ſame time, the Soul hath a view of this Scene, as it ſtands in the Univerſal Harmony, ſo it ſees *ſhadowed* out to it through the natural Image, in this ſhady light of Nature, a *Glory of the Godhead ſpringing up through it*, by the Power of the Divine Harmony *incomprehenſible* to the Soul in its pureſt Light, infinitely tranſcending all

all thoſe Divine Glories which have hitherto appeared to it in the Godhead, and all thoſe which it is by any means capable of figuring to it ſelf.

It became him, (ſaith the Author to the *Hebrews*) *being to bring many Sons to Glory, to make the Captain of their Salvation perfect through Sufferings.* Thus *the Soul in Paradiſe beholding* (in the Glaſs of its own Eſſence) this ſtate of Sufferings to riſe up out of the unſearchable depths of the incomprehenſibly raviſhing, and tranſcendently perfect Harmony in the Divine Eſſence, underſtanding alſo the Harmony to be made perfect, and the Glory of the Godhead raiſed to its utmoſt, its pureſt heighth, and *beyond the reach* of every Intellectual or Angelical Eye, by this Variety in its proper place, *Now, for God, is ſubject to this bondage of* Vanity and Corruption.

This Soul in like manner ſees in that ſame Glaſs *an Hope that cannot fail,* ſet before it. The Seed of a Divine Hope, *Jeſus the Hope of Glory,* the force and power of the Univerſal Harmony *ſown* in it. A ſure Hope that ſhall *accompany* it through this Wilderneſs of Waſtneſs, Tempeſts, and Horrours, where no water is, no Light, no Life, no Truth of any good, but empty and black ſhades in a dark and dreadful Night. In this Hope it ſees the *aſſurance of a paſſage* out of this Wilderneſs into a *good Land,* a Land flowing with Milk and Honey, a Land flowing with Rivers of Waters, and full of Springs, *A Land of Reſt and Bliſs.*

4. The Soul thus, by this *proſpect in Paradiſe,* is ſubmitted and *ſubjected to its change* and fall, with an *unwilling willingneſs.* God now according to the *Law* of the Divine Harmony in his own Image, and in the Eſſence of the Soul, *withdraws* the Light of his Preſence, within a dark Cloud from this Cloud, falls a deep ſleep, the *ſleep of Death,* a death to the only true, the Divine Life upon Man. The Soul now like *Abraham* falls into a *terrible dream,* a blackneſs of darkneſs, full of horrour paſſeth over. It ſeeth it ſelf, the whole nature of things, viſible, inviſible, within it ſelf, *dead,* divided, diſſolved, all broken and ſcattered into pieces. A *burning Lamp,* the burning Torches of Luſt, Rage, Divine Wrath, paſs between theſe *mangled pieces.*

Thus the Soul lies in this ſleep and dream, with *hope only,* as a gleame of heavenly Light, now and then *breaking* upon it, through theſe melancholy ſhades, until *Chriſt,* the *Seed of Hope, revive* in it. When he awakens himſelf in the Soul, he awakens the Soul by his Voice, ſounding through it; *Awake thou that ſleepeſt, ſtand up from the dead, and Chriſt ſhall give thee Light.* At the awakening of the Soul, the dream flies away, as if it *never had been.* The Soul now ſees her *loſt Paradiſe,* her loſt Purity, her loſt Peace, her loſt Love and Joy, her loſt ſelf, with the whole nature of things *in its Virgin-Image preſent with her,* as if they had *never departed* from her. All paſt ſeems as the *dream of a moment,* while ſhe ſlept upon a Bed of Spices in Paradiſe, in the Boſome of her Beloved.

But her Beauties and Paradiſe are not now as before. They are no more *ſhadowy Images,* ſhady Lights, and *Mediums,* or means, through which her God appears to her, which his Glories dim'd,

and *refracted* by the Vails, through which they paſs. No, being now awakened into the *Reſurrection of Chriſt*, God himſelf in his naked Beauties, in the pureſt and ſweeteſt Light of his Divine Eſſence, appears to her as to himſelf. He in the Light of his unvailed Glories, is both her *beloved Object*, and the *bliſsful Medium* or means through which ſhe ſees him. The Soul now is in the Light, as He is in the Light, his Face ſhining like the Sun of Eternity in the ſtrength of all its Glories, the Glories of his ſupream loveline ſs, and Loves, is the *Glaſs* in which ſhe ſees her ſelf, her loſt Purity and Paradiſe, the whole nature of things *within her ſelf*, as they all lie in the Harmony of the Divine Nature. In this Glaſs ſhe ſees and enjoys her *Fall it ſelf*, as a *part*, and the perfecting of this heavenly Harmony. All the ſtorms and darkneſſes in that Scene have now their *Vizors* taken off, and appear to be living Glories, glorious Spirits, glorious Varieties in the Unity of the eternal Spirit. Thus the Soul enjoys her ſelf with all paſt, preſent, or to come, as eternally preſent with Chriſt in God.

Now this Bride *repents* not of her *ſubjection* to the Fall, by which ſhe hath paſſed into this laſt ſtate more excellent then the firſt, which indeed is the firſt. Now ſhe ſeeth that all her changes were but circlings through the various parts of the Divine Harmony within her ſelf, within the heavenly compaſs of her own Divine Eſſence. While all that while, ſhe with her beautiful Eſſence and Form lies in the *embraces* of the Divine Eſſence it ſelf. There *compleating* in her ſelf the circle of the Univerſal and Eternal Harmony returning thither, as into the Boſome of her Beloved Bridegroom, from whence ſhe firſt came forth, as from her everlaſting Father, and firſt Cauſe.

Thus I have endeavoured to bring to the Eye, the Ear of our Underſtanding, the Beauty, the Muſick of the Divine Harmony in the diſcords of Humane Nature, in the Fall of Man; which *excludes* all *undetermined* Liberty in the Will, as altogether *inconſiſtent* with this Harmony, and the Divine Unity, the band of this Harmony.

I paſs now to the Eſſence of the Soul, in the third Scene, into which it opens it ſelf, or that third ſtate into which it rouls it ſelf within it ſelf. My deſign is the ſame here, to ſhew how the ſacred and *irreſiſtible force* of the Divine Harmony *reſtores* the Soul, without any thing of Free-Will in the ſenſe, in which we have ſtated it, *intermingling* it ſelf in this Work.

3. *State.* This *third ſtate* of the Soul is its return or *reſtitution*. This is clearly and compleatly deſcribed by St. *Paul*, after the lively Picture which he hath given us, of the *ſtorm* in the Fall; *But now the Righteouſneſs of God is made manifeſt without the Law, being witneſſed to by the Law and the Prophets*, Rom. 3. 21. *Even the Righteouſneſs of God, which is by faith of Jeſus Chriſt on all that believe*, verſe 22. *Being juſtified freely by his Grace, through the Redemption which is in Jeſus Chriſt*, verſe 24. *Whom God hath ſet forth to be a Propitiation, through faith in his blood, to declare his own Righteouſneſs for the remiſſion of Sins*, verſe 25. *To declare, I ſay, at this time his own Righteouſneſs:*

that

that he (by his, his own Righteouſneſs, or Juſtice,) might be juſt, and by the ſame his, his own Righteouſneſs) the juſtifier of him which believeth in Jeſus, verſ. 26.

Take here four brief Notes upon the words,

1. The Righteouſneſs of God is with great care and ſkill diſtinguiſhed here, and ſpecificated in its *diſtinction* from the Righteouſneſs of Man under the Law, in the ſtate of Innocency. You have this diſtinction emphatically ſet out and ſealed with a deep impreſſion four times over. *The Righteouſneſs of God without the Law*, verſ. 21. *Even the Righteouſneſs of God*, verſ. 22. *God to declare his own Righteouſneſs*, verſ. 25. *To declare, I ſay, his own Righteouſneſs, or Juſtice*; That he may be juſt or righteous, and the Juſtifier, or the Maker righteous, by his own Righteouſneſs. This is the Righteouſneſs of the Goſpel, by which we have the *pardon of Sins*, and are juſtified. This the Law, the Prophets, Nature in its Purity, in all its natural Improvements point out to us, in ſhadows and pictures; But cannot ſet before us, nor give to us no more than the Picture can give a ſight or fruition of the Life, the living Beauty.

2. Grace, free Love alone, without the *Conjunction of Free-will*, diſcovers and brings in this Righteouſneſs. This Righteouſneſs is the Beauty of the Divine Harmony; Grace or Love is the ſweetneſs, the ſweet force of this Harmony, or the Unity in this Harmony, which alone carries it on through all things, and makes all things perfect in it.

3. Jeſus Chriſt with his Blood, and Faith in him, are *means* to this end, the declaration of the Righteouſneſs of God. This Divine Harmony, which is the Beauty and the Righteouſneſs of the Divine Nature, as the laſt end, is the *firſt Mover*, carries on it ſelf by its own ſweet, moſt agreeable and *irreſiſtable force*, which is the Grace and Love in the Godhead. This forms and faſhions all its own means, brings forth Jeſus Chriſt to die for us, to live in us by Faith, and it ſelf in this Jeſus, through the death and the life of this Jeſus.

4. The *eſſential Righteouſneſs* of God, as it brings forth it ſelf through Jeſus Chriſt, *is that in which* we have the pardon of Sin, and Juſtification. It is his own Righteouſneſs, or Juſtice, by which God is juſt himſelf, and maketh us juſt. In *Greek* the words are all the ſame, *his Righteouſneſs, that he may be juſt, and the Juſtifier*. You will underſtand this, and the elegant force of this Scripture, which is very much loſt in *Engliſh* by the change of the word in the Tranſlation from *Righteouſneſs*, to *Juſt* and *Juſtifier*; When you know, that in *Greek*, *Righteouſneſs* and *Juſtice* are both *one word*; as in the ſenſe, and in nature, they are both *one thing*.

This *eſſential Righteouſneſs* of God alone, hath *an infiniteneſs* of value and virtue in it, to be a *ſatisfaction* for the *infinite Demerit* and Guilt in Sin; to make a Saint infinitely amiable and lovely, that it may be proportioned to the Eye and infinite Love of an infinite Spirit.

We ſay, our Jeſus was *Man*, that he might *Suffer*; *God*, that he might *Merit* by ſuffering. We are rightly taught, That it is the Perſon

Perſon in Chriſt which gives the value to his *Active* and *Paſſive* Obedience; That gives the value and virtue to the whole work of his Mediation. The Perſon in Chriſt is God, the ſecond Perſon in the Trinity, the eſſential Image of the Godhead, eternal, unchangeable, infinite. It is then the eſſential, eternal, infinite Beauty, Value, Virtue, Righteouſneſs of this Perſon, which *declares it ſelf* through the Humane Nature of Chriſt in the Humiliations, the Exaltations of that, unto the Remiſſion of Sins, unto Juſtification, to make us infinitely amiable in the eye of an infinite God, the worthy Objects of an infinite Love, the worthy Subjects of an infinite Glory and Bleſſedneſs, in the eternal, unlimited, free, and full fruition of an infinite Object, infinite in Lovelineſs and Delights.

But let us endeavour, according to the meanneſs of our capacity, in taking in ſo great Glory, to give ſome Light to this ſo ſweet, and ſo high a myſtery.

Righteouſneſs and Juſtice in *Greek* are the ſame.

Juſtice is defined, that which giveth every one its *own*. That is, to every thing its *own*, *due*, and *proper* to it, which makes up the Harmony and Unity of the whole in that part. The Harmony and Unity of the whole is the perfection of the whole, and of each part. Every part is in order to the whole, as its end. As it is perfection, which is due to each thing: So the end of each thing is its perfection. Thus Juſtice conſiſts in the Harmony and Unity of things.

Righteouſneſs is that by which we are right, and do right. Right is a *conformity to its rule*. The firſt in every kind is the meaſure and rule of all the reſt. God is abſolutely, univerſally the firſt of all things: ſo is He the abſolute meaſure and rule of all.

The Righteouſneſs of God then is the conformity of the Divine Nature to it ſelf, in its Eſſence and Operations, in its ſelf, and in all its works. Thus is Righteouſneſs alſo as Juſtice, the Harmony and Unity of things. The Divine Righteouſneſs is the Divine Harmony and Unity diffuſing it ſelf through all things, and knitting all things together, as Links in one Golden Chain.

The perfection of Harmony is the Unity in Variety. The Harmony is perfect, when the Unity is entire, and the Variety full. A full Variety is that, in which nothing of Variety is wanting. A principal part in the Variety, extending it to a greater amplitude, is the *Contrariety*. This then is the Divine pleaſure and glory in the Harmony; when the Unity by its Divine fruitfulneſs and force brings forth it ſelf through all degrees of Variety, into the *remoteſt forms*, the moſt oppoſite Contrarieties and *Extreams*: When it brings forth it ſelf through theſe into it ſelf again, and reigns triumphantly at once, as over the whole, ſo over each part of the Variety; reſiding on the whole, as *one Throne*, one Kingdom, and on each part, as a diſtinct Throne, a diſtinct Kingdom, equal with the whole.

The Divine Harmony is Three-fold.

1. The firſt Harmony is that of the Godhead, of the Divine Eſſence in it ſelf. This is the eſſential Righteouſneſs of God. As it is

the

the Righteouſneſs, ſo is it the Love, the Joy, the Lovelineſs, the Wiſdome, Power, Glory of God. All the Excellencies of God in one, one and entire in every Excellency by the Unity. Yet in every Excellency moſt highly *diſtinct* by the Variety in the Harmony. The Harmony of the Divine Eſſence is that ſacred and adorable myſtery of the Trinity, the myſtery of God.

2. The ſecond Harmony is the Harmony of the Divine Nature, as the *Original*; And the Harmony in the *Nature* of the Creature, as the *figure*, married together into one Divine Harmony, by a mutual and myſterious Union. By this Union theſe two mutually *ſubſiſt* in each other, ſhine upon, ſhine in and through each other. The Original Harmony is the *Principle, of ſubſiſting* and ſhining. This is the Head, the Perſon which gives Being, Beauty, Subſiſtency, Luſtre to its own Figure in the created Harmony, ſhining upon it ſelf in and through it.

This is the Mediatory Righteouſneſs, or the Righteouſneſs of God in Chriſt, the Righteouſneſs of the Goſpel, of our Juſtification, Sanctification, Glorification.

This *Righteouſneſs* in Chriſt, as our Head, comprehending us in it ſelf, by virtue of the mutual Union cloathing us, filling us, overflowing us, is our *Juſtification*, the Beauty of our Perſons ſhining in the Glory of our Head, entire from the firſt moment, and unchangeable.

This Righteouſneſs, by virtue of our mutual Union, with our Jeſus in the Unity of the Spirit, as our Root, ſprings forth in us, *transforms* us into its own heavenly Image, carries us up into a Communion with it ſelf, in its own Divine Life, Beauties and Joys. Thus by the *gradual growths* of this Righteouſneſs in us, are we *gradually ſanctified*; through all changes of life, doth this Plant grow in us, by Night and by Day; *In Death it arrives at its perfect growth.* Our Sanctification thus in Death made perfect, is the *glorification* of our Perſons.

In one moment doth this Divine Righteouſneſs, this heavenly Harmony take us up into it ſelf, unto the juſtification of our Perſons in its ſpotleſs, eternal, univerſal Beauties, to the filling of us with the unexpreſſible Peace and Joys of its moſt ſweet, eternal, univerſal Muſick, and in the ſame moment it ſprings up in us unto our Sanctification, to the framing of us by degrees unto the ſame Beauty, and the tuning of us to the ſame Muſick in our ſelves. This is the *moment* of our *New-Birth*, our Marriage-Union with our Jeſus, our believing.

This is the ſecond Righteouſneſs.

3. The *third Righteouſneſs*, is that of the ſhadowy Image in the *primitive ſtate* of the Creation. This is the Righteouſneſs of Man, a ſhadowy Righteouſneſs, the ſhadow of the eternal Harmony. This is the eſſential Form of Man in pure nature. This is the *Reaſon of Man*, the ſhadow of the eternal Reaſon, the Word, the eſſential Harmony in the Divine Mind.

The

The Lord Jeſus being the firſt, the ſupream, the eſſential Image of God, is alſo the firſt, the ſupream, the eſſential Harmony, the Eſſence of Harmony in its eternal Spirit, the eſſential Harmony, the eſſential Righteouſneſs of the Divine Nature.

The Lord Jeſus is the Original, the Univerſal Image, the Image of Images, the *Idea of Idea's*, the Spring, the Seat, the Truth, the firſt of all Ideas. He is the Idea of the Godhead, of the whole Creation, of Man, of every Creature. Thus is he the Root, the Rule, the Harmony, the Righteouſneſs of the whole Creation, of Man, of every Creature.

Having laid theſe grounds, for the illuſtrating of the Doctrine of St. *Paul*, I will now from St. *Paul*, and upon theſe grounds, ſum up into a cloſe, this part of my Diſcourſe, concerning the nature of the Humane Soul, or Man.

The Eſſence of the Soul containeth the fulneſs of all thing in it, in one ſubſtantial, indiviſible Act. The Soul opens it ſelf into this fulneſs of things, by a three fold Revolution within it ſelf, within the ſpacious Palace of its own glorious Eſſence.

1. From the Boſome or Womb of its own Ideal Glories, which are the Original, the Meaſure, the Bound of the Souls Eſſence and Perfection; the Soul deſcendeth into a ſhadowy Image. Thus it firſt appears upon the beautiful Stage of this World in its firſt Creation.

God himſelf in his inviſible Glories with eternity, in his eternal Power and Godhead is now in the Soul, is ſeen by the Soul, but *ſhadowed* by this ſhadowy and vailing Image within which he reſides. Thus hath the Soul within her ſelf her *Idea in Chriſt*, in God, in Eternity, as *her Fountain in Eden*, which flowing forth all through the Soul in this ſhadowy Image, makes it all a ſweetly-ſhadowed Paradiſe. This is the firſt Revolution.

2. As in the Harmony of this ſhadowy Image lies the *Contrariety*, a part of the Variety in the Harmony. So from the Divine force of this Harmony, acted by the Ideal Harmony lying hid in it, the Soul *rouleth* it ſelf out of the loweſt and remoteſt degree of the Unity into the *Contrariety*, as a Note in a Muſical Leſſon upon the Lute, ſtruck and ſounding in its proper time.

Now is the Beauty, the Integrity, the Sweetneſs of this ſhadowy Image, in Deformity, in Ruines, in Bitterneſs and Enmity, Sin and Death ſwallow up all.

The Soul ſtands in a Contrariety to the Divine Purity, Love, Light, Immortality. In the place of Purity, is Filth; of Light, Darkneſs; of Love, Enmity; of Immortality, Death.

God now being the Supream Unity and Harmony, oppoſeth himſelf, as moſt directly, moſt highly, moſt irreconcilably contrary to this Contrariety, to the breach of the Unity, to the diſcord in the Harmony, that he may *ſubdue it*, and reduce it unto an Unity, for the making up of the Harmony, and ſo making it more full by the Contrariety, more ſweet by the Enmity.

Thus

Thus the Divine Love in the ſhadowy Image, having *loſt it ſelf* in the enmity at the Fall. The Divine Love it ſelf in its eternal Image *diſguiſeth it ſelf* in a form of wrath, flaming forth with unquenchable burnings, until it have devoured the Enmity, and the ſhadowy Image it ſelf in the Enmity, unto the diſcovery of the eternal Love, vailed *beneath* its ſhadow, and *buried* in the Enmity. All thus conſumed *meet* again in the triumphant and pure flame, in which the Divine Love meets with and embraceth it ſelf.

But thus much of the ſecond Revolution.

3. Now the Soul with the whole nature of things in the ſhadowy Image, the ſhadowy Harmony, the ſhadowy Righteouſneſs of its firſt Creation is *loſt*, by the diſſolution of the Unity in diſcord and Deformity, Sin, Death, and the Divine Wrath.

Now God in the eſſential Image, the eſſential Harmony, the eſſential Righteouſneſs, which is Love it ſelf, lovelineſs it ſelf, Power, Wiſdome, the Eſſence of God, *declares himſelf our Jeſus, our Saviour.* He declares himſelf, without the Law or the Prophets, not from any *Merit* or Power in the Creature, but of *meer Grace*, from the ſweet innate force of the Divine Harmony in himſelf, by the beauties of which he is powerfully attracted and acted, to the Muſick of which he moves in all his actings with higheſt pleaſure.

This eſſential Image and Harmony, from the beginning lies hid *beneath* the ſhadowy Image, at the *bottom* of it, as the *ſubſtance* to the ſhadow, which hath no poſſibility of ſubſiſting in any point or degree of Being without it. St. *Paul* calls this, *The myſtery hid in God from the foundation of the World*; that is, hid beneath the foundation of the World, which was a Vail caſt over the eternal Glories, while they figured themſelves in Divine ſhadows upon this Vail.

But now *our Jeſus*, the ſecond Perſon in the Trinity, the eſſential Image, the eſſential Harmony, the Righteouſneſs of God, becomes a *Creature*, ſprings up from *beneath* the *foundations* of the Creation into an Humane Soul and Body in the *midſt* of it ruines.

This Jeſus is the Original Image of the Creation, of Man, of every Creature, the Root, the Rule, the Actor of all, who virtually, eminently comprehends all in their diſtinct Ideal Forms within himſelf, as ſo many eternal Beauties in his own eternal Beauty, who bringeth them forth from himſelf, beareth them in himſelf, as Flowers in their Garden-beds, who figureth himſelf in the riches of his glorious Varieties upon them, to make of the *whole one beautiful Figure* of his own Beauties, a Daughter, Siſter, and Bride to himſelf.

He therefore now, the *Seed* of *Hope*, of Promiſe *ſown* in the Soul, *dying* together with the Soul in the Fall, now comes up through this death in the *form* of a man, *faln man*, the Image of the whole, which contains the whole in it ſelf.

Thus he *reduceth* the Contrariety to the Unity. He reſtores the Harmony, he atones and *reconciles all*, all manner of wayes,

1. He bringeth all the Contrariety into the Harmony, by bearing the Fall, Guilt, Shame, all Deformities, all Deaths, the Divine Wrath, the ruines of the Fall in himſelf, who is the eternal, univerſal Harmony and Righteouſneſs. Thus eternal Life dies without Death, giving an eternal Life and Glory to Death in his Perſon. Thus the *Righteouſneſs* of God is made *Sin* for us without Sin. *He is altogether lovely*; every thing of him is not only lovely, but lovelineſs it ſelf. Yea more *lovelineſs*, a knot, a ſpring of lovelineſs. So ſings the ſpiritual Bride of her Beloved in that Song of Loves, *The buſhes of his Hair black as a Raven, (the Bird of Death)* in their order and place ſpringing forth from his head of fineſt Gold (*the pureſt light of Glory*) encompaſſing it with their deep ſhade, and ſetting it off, are Divine Beauties.

2. This Perſon, the eternal, the univerſal Image and Harmony of the Godhead, of all Glories, of all things gives himſelf in the *extremities* of all Sufferings unto Death, to be a *Sacrifice* to the Holineſs, Juſtice, Wrath and Glory of God. He is a Sacrifice of *infinite value* and force, a Sin-Offering, expiating all Sin, with a *tranſcendency of Merit*. A Peace-Offering, which *charms* the moſt *offended ſpirits*, which changeth into a Golden Calm of Divine Love and Joy, the moſt raging tempeſts of wrath, raiſed through the whole nature of things, from the breaſt of the eternal Spirit.

3. He bears in his own Perſon the whole Contrariety, the Contrariety of evil in the enmity of Sin, to the Divine Good in its Love and Glory: The Contrariety of the Divine Good in its Love and Glory to the evil in the deformity and enmity of Sin. *All the fiery darts* of both theſe Contrarieties, in their utmoſt force and fury, *meet in his Boſome*, the Boſome of Divine Beauty and Love, expoſed nakedly to them both. Thus he fills up the deſign of his Father, to make known the power of his Wrath. Thus he draws forth to its largeſt compaſs, and heightens to its utmoſt point, this Scene of wrath, to make the Variety full, and the Harmony abſolute.

4. Jeſus, the ſupream Harmony, the everlaſting Righteouſneſs, by dying, carries the *deſcent* of things to the *loweſt point*. He makes an end of Sin, Sufferings, Death and Wrath for ever, by the diſſolution and end of the *ſeat*, the *ſubject* of all theſe, the *ſhadowy Image*, the Creation of Nature in his own perſon. The death of Jeſus Chriſt is as the *midnight* of things. The *Sun* of the eternal Image and Glory, having by its *courſe*, in the ſhadowy Image, touched the *utmoſt bound* of *diſtance* from it ſelf, now begins its *return* to it ſelf again.

5. This Jeſus by his *Reſurrection* carries up with him, in his own Perſon, all things, the whole Creation, the ſhadowy Image, with its Primitive Purity and Paradiſe, the ſhadowy Image, with its fall, ruines, and deaths into the Glory of the eternal Image, unto an Union with it, immediate, naked, entire, eternal, in one Light, in one Spirit. Where there is now no more any vail or ſhadow. Now all appear Beauties and Glories, divinely-harmonious, being ſeen in their proper place and order in the Divine, the Eternal, the Univerſal Harmony.

6. Laſtly,

6. Laſtly, The Lord Jeſus now, in an humane Soul and Body, being riſen from the Dead, and aſcended up on high, comprehends, reconciles, fills all things, ſhining through all, *aſſimilating* all to himſelf in the ſpiritual Glory of his own eſſential, eternal Image in his own Perſon, the moſt glorious, unbounded Head of all. Now according to the fulneſs, the fruitfulneſs, the *Divine Order* of the Ideas; the Original Images of all things, in the moſt ample and bliſsful Harmony in his Perſon; He comes up, he ſprings forth in his Spirit; in the Spirit of this Divine Image, this Harmony and Glory, with the fulneſs of his Perſon, of this Divine Image, Harmony and Glory in the Soul of Man.

As he ſprings up, *he rends the Vail*, behind which he ever reſided; *he reveals* himſelf to the Soul in the *Univerſal Harmony* of his Perſon; and his *whole work*, from the beginning to the end. He preſents himſelf to the Soul, as its Idea, its Original Image, its beginning, its way, and its end; in whoſe boſome the Soul hath alwayes lien, there meeting with every change, every ſcene of things ſpringing up within it in that boſome, while the ſame Jeſus hath lien in its boſome, as the ſeed of its Being, and of every Change. This is the Souls Father, Brother, Bridegroom and Perfection.

As Jeſus Chriſt thus appears and unvails himſelf within the Soul, he at once *gathers* up the Soul into the moſt *intimate*, the moſt entire *Union* with it ſelf. He *transforms* it into the likeneſs of the ſame Image with himſelf, in the full Glory of the Divine, the Univerſal, the eternal Harmony, in the Unity of the ſame Spirit, the Spirit of this Harmony and Glory.

The Lord Jeſus, as he is the univerſal, the eternal Image and Harmony of the Divine Nature, of all Variety in the Divine Nature, as he is the Idea of Ideas, thus is he the Original Image, the Idea of the Intellectual Soul, or of Man. As then he forms himſelf in this Soul; he alſo formeth all things in it, that man comes forth from the boſome of his Idea, *repleniſhed* with the Ideas of all things. He is now the whole Creation, the *univerſal Nature* within himſelf.

This Jeſus then, being riſen, ſprings up into Man in the virtue of his Reſurrection, and together becomes the Reſurrection of all things in man to man. In like manner through man; as the head of all, he riſeth again in all the particular Forms of things, as they ſtand without man in themſelves in their own proper Exiſtencies.

In the Lord Jeſus, God, through Chriſt, the univerſal Image *inhabiteth* in the proper Ideas of each Creature, with the *fulneſs* of his Divine Glories, in the *Unity* of the bleſſed Spirit. According to this Original, Jeſus Chriſt, the Univerſal Harmony through the humane Nature, his immediate, his full Image, his compleat Birth and Bride, reſts entirely and diſtinctly upon each form of things; as the Divine Race of this heavenly Marriage-Bed in the Reſurrection. As all together make up the Univerſal Harmony in the Soul, in Chriſt the end of them all: So each one *enjoyeth the whole Harmony* in it ſelf,

being upon its own proper Form, cloathed with the *Univerſal Form*, the Form of the heavenly Man, and of Chriſt in Glory. So all dwell together in the Unity of the ſame Divine Spirit, the Spirit of a Saint and of Chriſt. In the Unity of this Spirit, all mutually are Divine Palaces each to other, clearly, compleatly comprehending, and comprehended by each other, eternally feaſting upon the heavenly Beauties and Virtues, drinking in the Sweetneſſes, the Lives, the Spirits of each other; And of Jeſus Chriſt, of God, the Unity, and the Variety in all.

This is the *Kingdom of God*, which is Righteouſneſs, Peace and Joy in the Holy Ghoſt. Jeſus Chriſt, the eſſential Image of God, the Divine and eternal Harmony, is the Righteouſneſs, the mutual Peace and Joy of this Kingdom.

In this Kingdom Jeſus Chriſt *cometh* with his own Glory, the Glory of his Father, and of all his holy Angels united in one, in *each form* of things. The loweſt form of things here is an *Angel*, an Angel *made new* in the Reſurrection of Chriſt, where each Angel being only a diſtinct part of the Harmony, yet hath the Univerſal Harmony reſting upon that part.

This is that *new Jeruſalem*, where the ſtreet, the loweſt form of things, is as Gold and Glaſs. The pure Glory of the eternal Spirit, as the fineſt Gold, ſhineth in each Creature, like the Cherubim, or the Angels ſtanding up out of the Mercy-Seat, made of the *ſame piece* of maſſy Gold together with it. The loweſt Creature here is an Angel of Glory, the ſtreet that ſuſtains us is *compoſed* of Angels, Angelical Glories. In every Angel as a particular Glory, all the Angels with their ſeveral Varieties of Glory; the Glory of Chriſt, and all the Saints, which is the full, the Univerſal Glories of the Divine and Humane Nature, the Original, and its beſt beloved Image in Union. The Glory of God, as the Father, in its ſimplicity, in its paternity and tranſcendency over all; *meet all in one*. This Unity of the Spirit in each Creature renders it *divinely tranſparent*, like the fineſt glaſs. In the beauty of every Face, we have the *proſpect* of Eternity. We ſee in each ſingle Face freſh Beauties, all Beauties, with an endleſs Variety opening themſelves one *within* another, *one beyond* another, all equally clear, preſent, and pleaſant in every one.

Thus Jeſus Chriſt becomes, according to St. *Paul*, *the firſt-born from the dead*, and the firſt-born among his Brethren the Saints. The Saints in the Language of St. *James*, are the *firſt-fruits of the Creation*, which is brought forth in its proper time and order, *into the liberty of the Glory of the Sons of God.*

Thus is our Jeſus the *great Jubilee*, where all Debts are *remitted*, all Servants *go free*, all perſons return to their Inheritances, to the *free Poſſeſſion*, the full fruition of themſelves and them. In the Reſurrection of the Lord Jeſus, from him, as the Root ſpringing up into the Body of the Saints, through them into the reſt of the Creatures *as Branches* of the ſame Tree. All Sins are pardoned, the whole Creation is ſet free from its *bondage to Vanity* and Corruption.

All

All things return to a free fruition of themſelves, of all Beauties and Joys in their native Inheritance, their Original Images, their proper Ideas in Chriſt; firſt Chriſt, then the Saints through them, Heaven and Earth, and the Seas, with all things in them, are *made new*, by being *married anew*, by being newly *reinveſted* with the Glories of their Original.

The Reader *is again deſired to take Notice, That neither the remainder of this Fourth Argument, nor any thing upon his Fifth could be found amongſt the Anthors Papers.*

A Diſcourſe

A

DISCOURSE

OF THE

Freedome of the Will.

The SECOND PART.

Wherein the Arguments for it are conſidered and anſwered.

HAving finiſhed thoſe Arguments ranked under their ſeveral Heads, in oppoſition to that Liberty of the Will, which is placed in the determining of its power, received from the firſt cauſe, unto a *Contrariety* or *Contradiction* in its actings, with an independency upon the firſt cauſe, the order and connexion of Cauſes, and the Underſtanding,

We paſs now to a conſideration of the Reaſons, upon which that Opinion of this Freedome is eſtabliſhed. Theſe Reaſons are taken,

1. From the *Will it ſelf.*
2. From the *nature of Sin*, and the Divine Juſtice.
3. The Language of the Scripture.
4. From the *end of Laws.*
5. From the *order and nature of things.*

1. *Reaſon.* The Prerogative and Excellency of the Will conſiſteth in this Liberty.

1. How otherwiſe doth man excel bruit Creatures and natural Agents?

2. How otherwiſe is man free, and not neceſſitated in all his Actions? To that I ſhall give two ſeveral Anſwers.

1. *Anſw.* This *Freedome of the Will*, of which we ſpeak, and which is oppoſed to neceſſity, is no perfection.

I ſhall

I ſhall make way for the explanation and confirmation of this by diſtinguiſhing *neceſſity* into a {1. Neceſſity of *Coaction*. 2. Neceſſity of *Nature*.

1. A *neceſſity* of *Coaction* is from an *outward power*, reſtraining the ſubject from acting according to the principles of its nature, or conſtraining it to Actions beſides, or againſt its nature. This neceſſity is indeed contrary to true freedom. A freedom from this neceſſity, or from a capacity of being thus neceſſitated is the *perfection or excellency of man.*

2. The neceſſity of nature is that, which is founded in, and flows from the *Eſſence it ſelf*, the eſſential and internal principles of each nature. This neceſſity is ſo far from being *inconſiſtent* with Liberty, that it is the *eſtabliſhment* and firmneſs of the ſubject in its *proper freedom.* The demonſtration of this is clear in the Divine Nature; for as God alone is *Ens perfectè liberum*, A Being moſt perfectly free; ſo is he according to the Doctrine of all the Schools, alone, *Ens abſolutè neceſſarium, A Being abſolutely neceſſary.* And as is his Being, ſuch is his Underſtanding, ſuch is his Will, ſuch are all his Acts, neceſſary and neceſſarily good, as they are moſt perfectly free. For his Being in the abſoluteneſs, and ſimplicity of it, is his Underſtanding, his Will, one pure, ſimple, and eternal Act, goodneſs it ſelf.

The learned *Prideaux*, in the Chair at *Oxford*, rightly teacheth us this, That God in thoſe his firſt Acts of Election, although he be not moved by any *Cauſa* προηγουμένη; that is, any cauſe from *without*, giving occaſion for theſe diſtinguiſhing Acts; is yet determined to them by a *Cauſa* προηγουμένη. A reaſon from *within*, from the glorious ſecret of his own Eſſence which hath ſo much the more of a Divine force in it, by how much the more it is incomprehenſible to us.

2. *Anſw.* The freedom of the Will, if it be rightly underſtood and ſtated, will, as I humbly conceive, appear far more beautiful, glorious and divine in theſe three Circumſtances.

1. The Liberty of the Will is truly Divine in the *amplitude* of its Object, which is *goodneſs* in its utmoſt latitude, and fulneſs, in its utmoſt heighth and glory. The Will of Man is not determined or confined to a *particular good*, or an inferior good, to that of meer nature or of ſenſe. It hath its freedom to range through the flowry and ſpacious Field of *all good*, in its richeſt Variety; yea to ſoar up to that bliſsful Paradiſe of the ſupream good it ſelf in the third and higheſt Heavens, there to ſpread it ſelf, and roul it ſelf in the midſt of all the Treaſures, of all the diſtinct Beauties and Joys of every good, as all meet here with the higheſt luſtre, with the pureſt and moſt perfect ſweetneſs in the boſome of this firſt and chief good.

2. The Will of man is in this, *divinely free*, that it always acts after an *irreſiſtable* manner, according to its own proper Nature, ſo that nothing can move it, but *per modum interni principii*, and *ſecundum morem objecti propoſiti*, after the manner of the inward Principles, of its own Eſſence, and the propoſal of its Object. As the Divine

Will

Will is goodneſs it ſelf, in its greateſt amplitude and perfection: ſo is the Will of Man, which is the Birth and Image of the Divine Will, *goodneſs* in the ſeed, which as the Divine Goodneſs is preſented in various appearances, ſo it can by no means, by *no power*, beneath a power of *creating, and annihilating be reſtrained* from ſpringing up and flouriſhing, and flying into the boſom of that appearance, to become perfectly one with it, as a moſt chaſt and affectionate *Bride*, with her moſt beautiful and beloved *Bridegroom*. If this Bride, the Will of Man, embrace a Stranger, or an *Enemy* in the place of her own *Beloved*, it is by being firſt *deceived*, by his coming and preſenting himſelf to her in the *appearance* of her *Bridegroom*. *The woman being deceived, was firſt in the Tranſgreſſion. Sin deceived me, and ſo ſlew me*, ſaith St. *Paul*. Thus is the Will of Man not like to that figure in the Poet, *Monſtrum informe, cui lumen ademptum*. A rude, unformed power, acted without Light, without Order, without Principle or End, by a raſh uncertainty, in an unformed darkneſs. This were no liberty, but the greateſt *ſervitude* of a Spirit, bound in Chains of Darkneſs, and *hurried* by the Power of Darkneſs it knows not how, nor why, nor whither. No, the Will of Man is in its own uncorrupt ſtate *a beautiful Virgin*, with fair eyes like Doves, waſht in Milk by a Divine Love, carried in a Divine Light to the Arms of her Beloved, the Divine Beauty and Goodneſs.

In its faln Eſtate, while in the midſt of falſe Lights, and falſe appearances, raiſed by that great *Inchanter*, the Prince of Darkneſs, it is *held* in the Serpentine embraces of falſe Lovers, as in *nets and bands*; yet is it its own Beloved and Bridegroom, which ſhe loves and ſeeks in all theſe.

It is alſo its *eſſential inclination* and love to the Divinity of the true lovelineſs, the *true good*, which is abuſed, and by which advantage is taken for it ſelf, to be abuſed by all theſe Impoſtures and falſe loves. Good is that which all things deſire, ſaith the Philoſopher. *That God whom ye ignorantly worſhip, that God preach I* (ſaith St. *Paul*) *to the* Athenians. The higheſt piece of Worſhip is the inclination and motion of the Will, our Love.

Object. But you will ſay, What *prehem:nence* hath man by his freedome? the inclination and ſenſitive Appetite of bruit Creatures may be allured, but cannot be forced no more than the Will of Man?

Anſw. I give two Anſwers to this,

1. The *Civil Law* ſaith, That he is free, who is *ſui juris*, in his own power; the freedom of each thing is a power of acting, according to the Principles of Nature, and the *Law* of its own *Eſſence*. As then the excellency and preheminence of each Eſſence, or Nature is, ſuch is the dignity of the freedome or liberty of working, according to that nature. As *Reaſon*, the eſſential *form* of man, which is the Univerſal Harmony of all good, *tranſcends* the life of *ſenſe* confined to the inferior and ſhadowy Image of good in its immortal ſubſtance: So doth the rational Appetite in its freedom, which is as ample, as reaſon it ſelf, and diffuſeth it ſelf at liberty upon the bliſsful Boſom

of

of the Univerſal Good, excel the ſenſitive Appetite, tyed up to the narrow and fading Objects of ſenſe.

2. The Will of Man is a *rational inclination* to the rational, intellectual, eternal, and *ſupream good.* This is the Cœleſtial Love, which is born up upon its two wings of Rational; that is, Cœleſtial *delight* and *deſire.* While it continues in its naked ſtate of Innocency and true Freedom, it hath a liberty and power in it ſelf, in deſpight of all impreſſions of outward force, to fly above them all, upon theſe golden wings, into the Boſom of the Divine Will, which is the univerſal and ſupream good; there cleaving to, and *becoming one* with that bleſſed and *triumphant Will*, it hath no more any ſenſe of oppoſition or force; all things now round about it make a pleaſant Muſick to it in the Harmony of the Divine Will, and ſhine upon it with a moſt raviſhing and heavenly luſtre, as they lie together in the Divinely-beautiful Form of the firſt and univerſal good.

This is that *true Liberty* of the Will of Man, in which he tranſcends all other Creatures here below, by which he *triumphs* over all Chances and Changes, over all *Confinements* and *Compulſions*, over all the extremities of Force and Fury, while it keeps theſe wings unlimed, uncloged, unclipt by the filth or guilt of fleſhly luſts, while it preſerves it ſelf from the *Chains of Vice.*

3. I come now to the third Circumſtance of the Liberty of the Will.

Man is to be conſidered in three ſtates, { 1. Of *pure Nature.* 2. Of the *Fall.* 3. Of the *reſtitution by Chriſt.*

1. Man in the ſtate of pure Nature, is an *Image of God*, an earthly Image, *Gen.* 1. *God ſaid, let us make man in our own likeneſs, after our own Image let us make him.* Some interpret this of God, in the three Perſons; others of God, *Cum indumentis ſuis*, as the *Jews* ſpeak, of God in his holy Angels: Both together make a proper and full ſenſe. God in the holy Trinity, God in all the various Virtues of the Divine Nature, ſpread firſt through the innumerable company of Angels, and by them through the whole Creation, ſets himſelf as a *ſeal* upon man, in whom, as the Conſummation and Crown of his whole Work, by this impreſſion, he *unites* all into one Nature and Eſſence, which is a compleat Image of himſelf, and a *comprehenſion* of the whole Creation.

Thus now the Eſſence, the Faculties, the Operations of Man, are a ſhadowy ſimilitude and figure of the Divine Eſſence, the Divine Virtues, and the Operations of the Divine Nature. Thus the Will of Man is a *ſhadowy figure* of the Divine Will; and its *freedom*, a ſhadowy reſemblance of the Divine Liberty, like the colours of a Rainbow in the Cloud, which are ſo many reflections of the light of the Sun.

That which we ſay in natural Philoſophy, *Ex iiſdem nutrimur, ex quibus gignimur*; *We are bred and nouriſhed, compoſed and continued by the ſame things*, is moſt true in its application to the firſt or univerſal cauſe, with its effects. As the Sun is the formal, efficient

cauſe of its beams, which are its ſhadowy Image in the air, and as the living face is the formal efficient cauſe of the face in the Glaſs, ſo is God to man, his Image and ſhadow. The continued out-ſhinings and Operations of the Sun, make, maintain, and act anew its beams every moment. The continued ſtream of Species, or beams from the living Face, every moment, form anew the Face in the Glaſs, with all its meen and motions. So doth the Divine Eſſence, the Divine Underſtanding and Will every moment, by the continual influences of each moment, compoſe and conduct their Image, the Eſſence, the Underſtanding, the Will of Man, as the Face in the Glaſs, in their whole make, manner, and motions.

This is not a diminution, but the *perfection* of Liberty in the Will of Man; For God in his holy Angels, as ſuperior and univerſal Cauſes, works upon the Will of Man, or rather in it, after the manner of an *internal Principle*. So that well known Maxim of the firſt Philoſophy aſſures us, That the firſt and univerſal Cauſe, is of all Cauſes moſt intimate, with every effect. As in *logical Definitions*, the *ſummum genus*, or the higheſt nature, enters into the Definition, and ſo into the Eſſence of the loweſt Species, or kind of things, inaſmuch as it enters into, and conſtitutes the next *genus*, or nature, together with all the intermediate natures. For examples ſake, Subſtance, and ſo Being it ſelf, in its higheſt and moſt abſolute form, is comprehended in, and conſtitutes the nature of man, deſcending into it, by the intermediate ſteps of Corporiety and Animality; that is, becoming firſt a Corporeal Subſtance, then a living Corporeal Subſtance, laſtly, a rational, and ſo a man.

In like manner, ſo is the firſt and univerſal Cauſe the moſt internal and eſſential Principle of every effect, of all humane Operations, of all the acts of the Will. For it is the Eſſence of every Eſſence, the Being of every Being, the Act of every Act, the firſt, the formal Cauſe, the moſt immediate, the moſt intimate Cauſe of every Effect.

Let me add to this, for a Concluſion, as the Crown upon the liberty of man in pure nature, that his *conformity to God*, as an Image to his Original, is his *Perfection*; in this doth his Will become a moſt beautiful figure of the ever-glorious *life*, the Divine Will, that its Liberty is the free-ſpringing, flouriſhing, and fruitfulneſs of it in all good, through the whole Latitude and Amplitude of the moſt ſpacious and bliſsful ſphere of good; and ſo that a moſt pleaſing and *agreeable neceſſity* of being good is *inſeparable* from this ſweet and *ample freedom*, while it continues in the ſtate of a Divine Image and Figure.

2. In the Fall of Man we read, according to the Language of the Scripture, of his *being deceived*, being *brought into ſervitude*, *being a Captive*, in *bondage to Vanity* and *Corruption*, and of *being dead*. *While they boaſt of Liberty*, ſaith St. *Peter*, *they themſelves are ſervants to ſin. For to that, of which a man is overcome, he is a ſervant.* It is the Obſervation of *Plato*, That the names importing any thing of good, natively, ſignifie a *freedom of motion*, as ἀγαθὸν *good*, from ἀγειν θεειν, *to run ſwiftly*. On the otherſide, the names of evil,

evil, expreſs a reſtraint from motion, as κακία, *malice*, from κάω, *to lie down upon the ground.* In like manner, the *Hebrew* word for Darkneſs ſignifieth *reſtraint*, and confinement by force. All Liberty being an *enlargement* of Being, is comprehended in the nature of good alone. Neither is there any thing ſo *inconſiſtent* with Liberty, as evil, which is a *privation* of Being. *Plato* therefore rightly expreſſeth the Soul in her faln ſtate, by the loſs of both her wings, which are an Intellectual Light, and an Intellectual Love; or the Light of Reaſon in the Mind, ſpreading it ſelf with a clear brightneſs, as one of the golden wings; and the force or freedom of the rational Appetite to good in the Will, extending it ſelf in a pure flame, as the other of the golden wings.

To this I might add the teſtimony, which the Scripture gives of another ſeed, that of the Serpents ſpringing up in the Soul unto its fall, in its fall, and through its fall; of the Soul being now the Child of the Devil, being implanted into the Powers of Darkneſs, of being acted by the Prince of the Power of the Air, the Spirit, which is now become its Root, its Head, its inward Principle.

3. The Soul of man in its Reſtitution by Chriſt, hath Jeſus Chriſt as a quickning Spirit in him, as the principle of its Life, as its *life it ſelf.* *I* (ſaith Chriſt) *am the Reſurrection and the Life.* *I* (ſaith St. *Paul*) *by the Law am dead to the Law.* *I am crucified with Chriſt, and now I live; yet not I, but Chriſt liveth in me.* *He* (ſaith St. *Paul*) *that is joyned to the Lord is one Spirit.* Man is now become the heavenly Image of God, and one Spirit with Jeſus Chriſt in Glory. As he hath now the Underſtanding of Chriſt, according to St. *Paul*; ſo hath he alſo the *Will* of Chriſt. This heavenly Bridegroom and heavenly Bride are one Divine Spirit, bear one Divine Image, have one Life, one Righteouſneſs, one Glory, one Underſtanding, one Will, and dwell together in one Light, as God is Light, in one Love, as God is Love, in one immortal Joy, unſpeakable and glorious.

The Soul now is a chaſt and ſpotleſs Bride, which bringeth forth all the rich and heavenly fruits of her Spirit, her Underſtanding, her Will, her whole Life, inward and outward, by her own heavenly Huſband alone, by the ſweet force of her Union with him, and the Divine Virtue of his embraces, that they may be fruits to God; that is, Divine Fruits, having the life, virtue, and ſweetneſs of the Divine Nature in them, the form, and beauty of the Divine Nature upon them for a feaſt of Joys and Glory to God himſelf, to feaſt both his Eyes and his Heart.

If then the Soul reſtored be one Spirit with Chriſt, as in the Spirit of Chriſt, ſo in the Spirit of a Saint, the moſt *pleaſant liberty*, and moſt *potent neceſſity* meet in one. The Divine Harmony of the ſupream and univerſal good is at once the ſpacious and bliſsful Field of this Paradifical freedom, and the golden Chain of this moſt grateful and moſt glorious neceſſity.

The Spirit of Chriſt is eternity it ſelf, which as it ſpreads it ſelf beyond and above all *confinements* to a Variety, endleſly freſh and flouriſhing, is the *ſweeteſt Liberty:* As it comprehends all things

in a moſt entire undivided Unity, the ſupream Crown and Circle of all true Life and Glory, is the higheſt neceſſity. Eternity hath nothing paſt, or to come, in reſpect to it ſelf, being far above all Changes, all Beginnings and Ends of things. It is the *ſupream Power*, which rules them all, and the ſupream Wiſdom which *meaſures them*.

The Soul then now become one Spirit with Chriſt, is in that Spirit, together with Chriſt, ſeated upon the Throne of Eternity; by its Union with this Spirit, it reigns upon this Throne over all things; by having this Spirit in it ſelf, by being one Spirit with this Spirit, it hath in it ſelf that *ſoveraign Power and ſupream Wiſdom*, it is one with that ſoveraign Power and ſupream Wiſdom which rules and meaſures all things.

Thus the glorious Bride of Eternity, having her heavenly Bridegroom in her embraces, cloathed and crowned with the ſame heavenly Image, being now in the true ſtate of her own proper perſon, in her *firſt and laſt ſtate*, in her own proper unvailed Subſtance, and Original here with her Bridegroom, is her own rule and meaſure in this heavenly Image, which is her true ſubſtantial ſelf, her Eternity. She is alſo a rule and meaſure to her ſelf in the earthly and ſhadowy Image, and in all her Pilgrimage, through the Regions of time below, whether they be the ſweeter ſhadows of the Light above, or the melancholy ſhades of a deeper Darkneſs.

This is the *true Liberty* of Man, and the freedom of his Will, which is as the liberty and freedom of the true *eternal good*, diffuſing it ſelf into all the unſearchable riches of its manifoldly various Varieties, varying, ſetting off, ſweetning and heightning it ſelf by all the raviſhing exceſſes of Harmony, of Light, of Love, by all the *extreams* of Darkneſs, Diſcord, Contrariety, and hate, reducing, and binding up theſe alſo into a moſt raviſhing Harmony, by the exceſſes; by the victories and triumphs of the Divine Light and Love: So keeping together with this ſportful Liberty, the golden, the firm Adamantine neceſſity of being it ſelf ſtill through all, that is *good*, the *true* and *eternal good*.

This Divine Liberty of the ſpiritual Bride, which is her Kingdom in her ſelf over all, is divinely expreſſed by the bleſſed Bridegroom himſelf, in that moſt myſterious Song of himſelf, and his Love compoſed by himſelf in the Perſon of *Solomon*. He there in one place *chargeth the Daughters of* Jeruſalem; that is, all the holy Angels and ſpotleſs Spirits, by which the affairs of the whole Creation are adminiſtred. *By the Roes and Hindes of the field*; that is, by all thoſe Pleaſures, Loves, and Lovelineſſes with which he ſports himſelf in the midſt of them, in the Paradiſe above, who alone is the lovely Roe, and the lovely-Hind, *That they awake not, nor ſtir up his Love until he pleaſe*, Cant. 2. 7. Thus it is manifeſtly in the *Hebrew*, although our Tranſlators have changed the Feminine into the Maſculine, and ſet the Bridegroom in the place of the Bride. But the ſenſe which the words grammatically import is this; That, as the heavenly Bride is one Spirit with her Bridegroom, ſhe ſits above together with him upon his Throne in eternity from thence together wth him, gives to all the heavenly Miniſters their Commiſſions, that

that nothing moves in her own perſon, or round about her here *below*, as ſhe is in her ſhadowy diſguiſe and pilgrimage, but as it is ordered by her ſelf *above* in the boſome of her Bridegroom. And according to that order executed by the heavenly attendance, which wait continually round about the Throne of her Bridegroom.

2. *Reaſon.* If the Will of Man be not free, and do not freely determine it ſelf in all moral Actions, being undetermined in its own Principles, or by any ſuperior Cauſes, what entrance doth ſin find? How doth any thing of a ſtain or guilt lie upon the Soul? How is God juſt in the effects of his Wrath upon thoſe that ſin, if they ſin by an *inevitable neceſſity* of Nature, and a *predetermination* by the connexion of Cauſes, or by the immediate and intimate operation of the firſt and univerſal Cauſe?

I ſhall give my Anſwer by ſeveral ſteps.

1. Sin hath no *poſitive being*; if it hath, God, who is the firſt and univerſal Being, the Fountain of Being, is directly, by himſelf, and not by accident only the *Author of Sin*, in its formality, as Sin. Otherwiſe we muſt with *Manes* ſet two Gods upon two diſtinct Thrones; one of Light or Good, the other of Darkneſs or Evil. Or we ſhall be forced with ſome Heathen Philoſophers to eſtabliſh *two firſt Beings* equally Uncreated, and eternal; One, God the Agent; The other, *Matter* the Patient. So where the Agent ſubdues the matter to it ſelf, all Forms of Goodneſs, Beauty, Life, and Joy ſpring forth: where the matter invincibly reſiſteth the power of the Agent, there are the Regions of all Evil, Darkneſs, Death and Hell.

But this *Heatheniſm* and *Manicheiſm* are exploded, as by the univerſal conſent of all ſober Chriſtians; ſo by the voice of reaſon it ſelf. For if there be two firſt Beings, theſe agree in Being, they differ in being two. Being it ſelf, as it is *One*, making both theſe one in its ſelf, as it is *pure*, is before and above that ſtate, in which it is allayed and abaſed, by being mixt and compounded with thoſe differences which make it two. This then alone is the firſt and ſupream Being, the eternal One, the only true God.

2. If God then be not properly and directly the Author of Sin, Sin is no poſitive Being, but a *privation only*. So the Scriptures expreſs it, which call it ἀνομία, *an irregularity, a falling ſhort of the Glory of God*, a miſſing of the mark, ἁμάρτημα. Divines generally teach us, That the Sin conſiſteth not in any Act, but in the Deordination, in the privation, a want of the due order, appertaining to the Act.

Sin then being nothing poſitive, but a meer privation, can have no efficient, but a deficient Cauſe only. This deficient Cauſe is that *defectibility*, which is inſeparable from every created Nature. Darkneſs is the *privation*, or abſence of Light, which naturally and neceſſarily accompanieth obſcure and opact Bodies, as the Air, the Water, and the Earth. While the Sun ſhines upon them, this deficiency, or want of Light, diſcovereth not it ſelf. All things are illuminated, and the natural obſcurity of theſe Bodies illuſtrated by the Sun-beams; when theſe beams are withdrawn, or intercepted, then

then the defect of Light natural to these substances appeareth, and so the darkness is predominant. Thus every Creature hath in it self a *tendency to annihilation*; being of it self like the Earth before the beautiful work of the first day, which was light, *void*, and *without form*. Thus the Soul of Man in its Understanding, and in its Will, hath naturally of it self a tendency to unreasonableness, which is a degree of Annihilation, the privation of that two-fold Beauty; *Truth* in the Understanding, and *goodness* in the Will. While the Face of God shines upon the face of the Soul, by a continued irradiation, as in the first moment of the Creation, these Intellectual Forms of Divine Beauty, Truth, and Goodness flourish in the Soul, binding up the natural defectibility both of the Understanding and the Will, in the golden Chains of an heavenly Light, and heavenly Love; but in that moment, in which God turns away his Face, *with-draws* his beams, in the same moment the Soul of Man is *left naked*, its natural defectibility prevails; the privation, or absence of Truth, is now the darkness, the deformity of folly and falshood. The privation or absence of Goodness, is now the evil, and the disorder, into which, as a bottomless pit, the Understanding, and the Will, and the whole Soul with these miserably, endlesly sinks.

This is that *horrible pit*, out of which sin ariseth, the defectibility or nothingness of the Creature in it self. This is the way by which it ariseth upon the Soul, over-spreading it, and carrying it back into that pit of horrour, the *deflectibility* or *nothingness* of the Creature, prevailing in the absence of the Divine beams. The Royal Prophet divinely sings the penury of the Creature, and the Praises of the great Creator in this Mystery, *Psal.* 104. 29. *Thou hidest thy Face, they are troubled, thou takest away their Breath or Spirit, they die, and return to their dust. Thou sendest forth thy Spirit, they are created, and thou renewest the face of the Earth.*

It is a truth, asserted by all Philosophers and Divines, That the Understanding acteth *necessarily*, being infallibly and irresistably reduced into act by its Object duly presented. The Scripture manifestly teacheth us, that sin entreth into the Soul by the *Understanding*. Those two places which I have cited above, are clear. *The woman being deceived, was first in the Transgression. Sin deceived me, and so slew me.* St. *Paul* speaketh in both these places of the first entrance of sin into the World, in the person of the first Woman, and in his own person, set, as a figure of all Mankind, as it was collectively and representatively in the first *Adam*.

Musæus joyns these together, λύχνου ὀβεννυμένοιο καὶ ὀλλυμένοιο λεάνδρου. The *Light* going out, and *Leander* perishing. Man is deceived, and so slain by sin. As the Light of Truth goes out in the Understanding, the Life of Goodness dies in the Will. As the sight and light of the eye from the natural composition of the eye faileth, as the irradiations from the Sun, which it enjoyeth, either mediately, or immediately from the body of the Sun it self, or from other luminous bodies depending upon the Sun are obscured: So is the Souls eye the Understanding obscured, according to the proportion, in which the Divine

Divine illuminations in the way of Grace or Nature ceaſe.

In theſe two firſt ſteps, I have endeavoured to make clear the nature of Sin, and the way of its entrance into the World, in which we ſee a moſt genuine conformity to the dependance of the Will, and of the whole Soul in all its changes and motions upon the firſt Cauſe, as a link in the myſtical Chain of the order of Cauſes. The beauty and goodneſs of the Soul in its Underſtanding and its Will, flow in the golden Pipe of the order of Cauſes, as golden Oyl from the *firſt cauſe*, as the Olive-Tree flouriſhing upon the Mount of Eternity. As this golden ſtream from its Well-head fails, beauty and goodneſs are no more in the Soul. The deficiency or privation of theſe, is the evil of Darkneſs, Deformity, Sin and Death, to this intellectual and immortal Spirit.

But the knot ſeems to be tyed *ſtronger*: by this diſcourſe man ſins *inevitably* by the *neceſſity* of his nature. The firſt and free *withdrawings* of the Divine influence give way for the *deflectibility* of the Creature, to ſpring up into thoſe defects, which are properly and formally the evils of Sin, the firſt and greateſt evils, the fountains of all evils. How then doth ſhame or guilt lie upon the Creature? Why is God yet angry? How is he juſt in puniſhing? Is not the evil of ſin from theſe grounds clearly caſt upon God, as the Author of it? I ſhall endeavour to anſwer theſe Objections, and to remove theſe Difficulties in the three following ſteps.

3. I ſhall endeavour here to bring in ſome clear light into the obſcure ſhades of this doubt, how ſhame and guilt lie upon the Soul, when it falls *inevitably* from the neceſſity of its nature.

Shame is a fear of Infamy, from a ſenſe of Deformity. Deformity is the abſence of the Divine Form originally preſent, and ſo proper to the ſubject. The ſubject of the form or beauty, while it is preſent, is alſo in its abſence the ſubject of the privation and deformity. To the deformity is annexed the reproach or diſeſteem.

Eſteem or diſeſteem is a right judgment, and ſo a value of each thing according to its proper ſtate or nature. Where the ſenſe of deformity is, there will alſo be the fear of infamy, and ſo the ſhame.

When *Venus* and *Mars* were diſcovered in *Vulcan's* Net, an immortal laughter aroſe among all the Gods, who were Spectators, as we read in *Homer*. When the Soul once, in its firſt Creation, cloathed with a Divine Beauty, and ſo placed in the Paradiſe of a Divine Light and Joy, ſeeth it ſelf deſpoiled of this heavenly Robe, in the nakedneſs of thoſe deformities, of the darkneſs into which, as hidden in the depth of its own nature, it ſinks, when the Divine beams, that raiſed it out of that dark Deep, and enriched it with its heavenly Ornaments are retired, can it be without a ſenſe of this deformed nakedneſs? without ſhame, without impreſſions made upon it, by the apprehenſion of that ſtate, in which the innumerable company of heavenly Spectators now behold it, with a diſeſteem and averſion ſuitable to that ſtate?

Neither

Neither is the *juſtneſs* of the averſion and diſeſteem in all the heavenly Spirits, or of the ſhame in this faln Spirit *leſſened*, but rather *encreaſed* and heightned by this, that the deformity ſpringeth up with an *inevitable neceſſity* from its own proper nature; for the diſcovery of that, which this faln Soul *is in it ſelf*, together with every Creature; and the diſtinction now manifeſted between that, which is of God, as the Fountain in *Eden*, whence alone all Paradiſical Beauties and Joys flow in the Creature, and that which is of the Creature it ſelf, which is in it ſelf a dark, horrid, and bottomleſs pit, where all waſtneſs, woe, diſorder, deformity, confuſion, deſolation, Deaths and Hells dwell together, and whence in ſwarms they break forth, as from a curſed womb, like the *ſmoke* and the *locuſts* from the *bottomleſs pit* in the *Revelation*; the *diſcovery* of this, in the faln Spirits, makes their ſhame and abhorrency of themſelves more *juſt and high*, as alſo the Songs of Praiſe which the heavenly Spirits day and night ſing to their Creator and Preſerver, as more highly juſt, ſo more highly ſweet and glorious.

Thus much for the ſhame, let us now paſs to the *guilt*. Guilt is the obligation of the Sinner to the Juſtice of God. *Juſtice*, and ſo moſt eminently the Divine Juſtice, which is the *meaſure of all Juſtice*, is that which giveth to every thing its due, that which is proper to it, *its own*. That is due to every thing, which is proper and ſuitable to it according to its place in the whole, for the preſervation, reſtrauration, or perfection of the Order in the whole. When a Spirit, by the abſtraction of the Divine Beauty and Virtue, is now ſunk into its natural weakneſs and deformity; *nothing* now is any longer its *own*, nothing now is ſuitable to it, but that power of darkneſs, that principle of waſte emptineſs, of even dreaded and hateful *nothings*. Now the path in which the ſupream Juſtice, preſiding over the Univerſal Order and Harmony of things, acts moſt pertinently towards it, is to abandon it to thoſe powers of darkneſs, which riſe up from its own proper Root, to diſplay themſelves more fully upon it in their ugly and hateful ſhapes, in their tormenting horrors, in their horrid torments, the diſſolutions of the bliſsful Unity, in diſtracting diviſions and confuſions; the extinguiſhing of the ſweet and beautiful Light in affrightful ſhades of amazing darkneſs.

The chief ſkill in Pictures conſiſteth in the evenneſs and juſtneſs of placing the *ſhades*, that according to the degrees of the declining Light, the ſhades may gradually increaſe, until they ſink into the deepeſt obſcurity, or be bounded by a new light ſpringing up out of theſe ſhades: Such is the Law of the Divine Juſtice, which is the great and wiſe Spirit of the Univerſal Harmony, in this Divine *Poem* or *Picture*, the work of the Creation, as the heavenly form of goodneſs or beauty in the beſt and moſt beautiful ſeaſon which draws it ſelf from any part of this work. *Privation*, the principle and form of all evil, ſpreads its black-wings over it, encreaſing its helliſh ſhades and darkneſſes upon it, in the boſome of which it hatcheth all the ugly Births of deformity, woe and horror, with an amazing interminating infiniteneſs, until the ſacred Light of the

the *Divine goodneſs* and beauty ariſing upon it, *bound* thoſe unformed ſhades, reducing all to, and binding up all with the Adamantine Chains of a triumphant Harmony in the Glory of God.

In this third ſtep we have endeavoured to fix the *ſhame* and *guilt* of ſin upon the Sinner, but glory upon the Divine Juſtice in the ſufferings which come by ſin.

4. *Step.* We are in our next ſtep to give an anſwer for God to thoſe, who in their Expoſtulations aſk, why he is yet angry? The ſolution of this doubt is obvious and common. *Anger reſteth in the boſome of Fools. Fury is not in him, who worketh all things according to the counſel of his Will.* His Wiſdom and his Will are both one. His Juſtice and his Power are both one, and one with the other two, his *Wiſdom* and his *Will.* As he is one pure Act of Omnipotency, of Beauty, of Love, of Joy, of all Excellencies, at their greateſt heighth, and *in one*, ſo is he Wiſdom, Will, Juſtice, Power, *all in one.* He is Power, as he is a pure Act of Almightineſs. He is Wiſdom, as he is a pure Act of higheſt and moſt Univerſal Harmony. He is Juſtice, as he is a pure Act of entire and moſt perfect Order. He is Will, as he is a pure Act of higheſt and moſt diffuſive goodneſs, of the richeſt, ſweeteſt, and fulleſt lovelineſs, which are the proper Objects, and ſo perfections of the Will. He is Will, as he is a pure Act of moſt heightned and comprehenſive Love, Joy, Complacency, which are the moſt proper and perfect Operations of the Will. Fury then is not in him, who thus worketh all things according to the counſel of his Will, where Juſtice, Power, Wiſdom and Will meet in one, at their pureſt heights, in their greateſt freedoms, in their moſt proper and perfect Operations. Anger is then attributed to God, *per Anthropopathiam*, while by the ſuiting of the Language to the capacity of the Hearers; God is repreſented to us in the form, and in the faſhion of a man. It is alſo a *metonymical* way of ſpeaking, which expreſſeth the effect by the cauſe. So the *Scripture* ſpeaking with the Tongue of a Man, as the *Jews* expreſs it, repreſenteth thoſe effects of the Divine Providence, by the names of the *anger of God*, the *wrath of God*, which anſwer to thoſe effects that commonly proceed from anger and wrath in men. *Job* ſaith in one place, *When the ſcourge falleth alike upon the innocent and the wicked, God laugheth at it.* When wicked men ſuffer for their ſins, when innocent perſons are refined by their ſufferings; the Eye of God is fixed upon his own Divine Lovelineſs and Glory alike in both. The pureſt and moſt perfect Love acteth him toward this moſt pure and perfect Lovelineſs and Glory alike in both, from the meeting and bliſsful embraces of theſe two; this *Love* and *Lovelineſs* in the Divine Nature, his Joy and Complacency is alike in both, equally full, equally at the heighth. A Divine Philoſopher, with a pleaſant and beautiful Allegory, teacheth us, That the expanſion of Light, in the heavenly Bodies, which is the Act of the Angelical World, in this their moſt beautiful Figure, is *Riſus Cœlorum*, the laughter of the Heavens. God maketh every thing *beautiful* in its proper place and time, to *kill*, as to make *alive*, unformed, deformed *privations*, as the faireſt

and moſt flouriſhing *forms*. In every Act of Providence, in every accident from the beginning to the end of things, he equally preſerveth and perfecteth the Divine Order and Harmony. This golden Harmony, extended like the ſweet Light of Heaven over all things, is as a *Divine laughter*, the complacency of the Divine Nature in its Work, in its Image, in it ſelf.

I have yet one thing more to ſay, before I take my other ſtep. We learn from Philoſophers, That heat and cold, which continually fight in the Elements below, are in the heavenly Bodies, but after ſo eminent a manner, that there they meet and enfold each other with a moſt harmonious agreeableneſs. By the Laws of Divinity we are anſwerably taught, That Anger and Love, as all forms of things, moſt diſcordant in the Creatures, are firſt in the Divine Nature. But they are there with an eminency, with a tranſcendency, in which they are *refined* and heightned far above all imperfections. Here they all meet, as moſt grateful and moſt agreeable Varieties in the entire and undivided Unity of the ſame eternal Light, of the ſame eternal Love, of the ſame eternal God. As from this heighth of a moſt perfect Unity, theſe Divine Varieties bring forth their various effects in ſhadowy reſemblances here below, they make the figure of the *whole* divinely *one*, and divinely *beautiful*. As Divine *Seals*, they likewiſe impreſs the figure of their own Divine *Unity* upon each ſingle effect.

Thus the whole work in general, each ſingle effect in particular, is a divinely beautiful figure of the Divine Beauty ſhining with delightful beams upon thoſe Eyes and Spirits, which anointed with a Divine Knowledge, ſee the golden and ſecret Seal, this glorious and ſacred impreſſion of the Divine Unity upon it.

Thus we have ſpoken of the ſhame and guilt of Sin, as alſo of Anger, and in part of the Juſtice of God; concerning which there remaineth more to be ſaid.

5. *Step*. We have yet before us that great Deep, which ſwalloweth up all Underſtandings, the face of which ſeemeth covered with a thick and impenitrable darkneſs. Let us pray to the Father of Lights for irradiations from his eye, that ſo this unfathomable Deep may diſcover it ſelf to us, as a bliſsful Deep of pureſt, cleareſt, and ſweeteſt Glory.

If God firſt from the counſel of his own Will alone withdraw thoſe beams, which are all our Light and Beauty, and we then by the *inevitable neceſſity* of our Natures wander as deformed ſhades in a wild darkneſs, through the Regions of Sin, Death and Hell: Is not God, now in a moral ſenſe clearly and fully, *the ſole Author of Sin and Evil?* This is the *knot* which indeed ſtandeth in need of the Roſy Fingers of the heavenly Morning, the beams of the eternal Day to unty it. How ſhall we in this place *vindicate* the Juſtice and Goodneſs of God? I have here three things to propound.

1. Let us impartially and ingeniouſly conſider whether the freedome of the VVill, to *determine it ſelf abſolutely* in all its Acts, reflect a *greater Glory* upon the Juſtice and Goodneſs of God, than the VVill *prede-*

predetermined in its Eſſence, in its ſuperior Cauſes, in the firſt and univerſal Cauſe. That we may make a clearer judgment in this caſe, let us compare theſe two different ſtates of the VVill, together with ſeveral Antecedents and Conſequencies, by placing them both in our view, one by another, as plainly, within as narrow a compaſs as we can.

Let us ſet that Free-will in our eye after this manner. God brings forth an Intellectual Spirit, with a Divine Light of Truth in its heavenly Beauties, ſhining upon its Underſtanding, with a Divine Love of the true Good, with all its heavenly Sweetneſſes ſpringing in its VVill. He now ſets down the will of this Spirit upon ſuch a ground of *indifferency and abſoluteneſs* in it ſelf, that being undetermined into any forms of good or evil, the moſt heavenly, or the moſt helliſh, it is *equally free* for it in the face of all this bleſſed Light ſhining in the Underſtanding, in the midſt of all the heavenly ſweetneſſes flowing from the boſome of the true Good, through the VVill it ſelf, to caſt it ſelf forth from the boſome of the eternal Good. Appearing thus in its own naked and Divine Form, and to caſt it ſelf into the embraces of the *fouleſt evil*, the fountain of all evil; preſenting it ſelf, as evil, in its own moſt direful and haggiſh ſhapes. A great part of Intellectual Spirits, far the greateſt part of humane Spirits, placed by the Divine Providence in this ſtate, refuſe the good, chooſe the evil, ſo render themſelves obnoxious to the Divine Juſtice, and become by the purſuits and inflictions of that Avenger, the loſt Subjects of all horror and woes without end.

Let us now in the like manner caſt our eye upon the *Will, predetermined* in its Cauſes. God brings forth an Intellectual Spirit compounded, *Ex aliquo Dei, & ex aliquo ſui; With ſomething of God, ſomething of its own.* That of God in it, is all the good of it, the clear Face of the eternal Truth ſhining in its Underſtanding, as in a Chriſtal Mirror, the ſweet flame of pure Goodneſs, and as pure a love to this Goodneſs, burning in its VVill, as upon the golden Altar in the Temple of God, the beams of this Beauty, and the flames of this Love unitedly ſpreading, varying, and forming themſelves through the whole Perſon and Life of this Spirit, into all Divine Virtues and Joys, by which it becomes as God himſelf deſcended into a God-like Image of God himſelf. This is that of God in the Creature.

That, which is of its *own* in this Intellectual Spirit, is beneath all this heavenly beauty and goodneſs, a *defectibility inſeparable* from the nature of the Creature, bound up only by the heavenly charms of this Divinity reſting upon the Perſon of this Spirit. God in the depth of a *deſign*, perhaps too bleſſed, and too glorious to be penetrated and fathomed by us; as the eternal Sun aſcends up on high, going away from this Spirit, and carrying away with him his whole train of immortal beams with a Divine Light, Heat and Virtue. Now like a mournful and hated darkneſs from below, the natural defectibility of this Spirit covers the whole face of it, making it like Hell it ſelf, the ſeat of all evils both of Sin and Suffering, which lie eternally

upon innumerable multitudes. Let us now conſider the *two-fold Law*, or rule of Juſtice and Goodneſs, by which this is to be tryed. The *general Rule*, or Law of Juſtice is this, To give to every thing its due, or its own. *Solomon* expreſſeth this Rule of Juſtice from the Mouth of God in his *Proverbs*, after this manner, *With-hold not good from them to whom it is due, or from the Owners thereof, when it is in thine hand to do it.* Divines interpret thoſe Owners, to be all perſons in want, all Subjects in any capacity of receiving any good from us. Beneficence, or a diſpoſition to do good to all, is with the Heathen Philoſphers a branch of this Vertue of Juſtice.

The Law of God, which is the Rule of Juſtice, commands *to love our Neighbour as our ſelf.* St. *Paul* interprets this Neighbour to be *every other*, Rom. 13. 8. *He that loveth another hath fulfilled the Law.* The *Jews* teach us, that the Law is founded in the Name; that is, in the *Nature of God.* Man was made in the Image of God. The Perfection then of the humane Creature, is the Image of that Perfection, which is in the Divine Nature; the Law of the humane Nature is the tranſcript of the Divine Nature. Our Lord Jeſus interprets this Univerſal Law of humane Commerce and Juſtice among men, *Thou ſhalt love thy Neighbour*, after this manner, *Love your Enemies, do good to them that hate you.* He layeth the ground of this Univerſal Juſtice in the Divine Nature, *That you may be the Children of your Father which is in Heaven.* He adds for a clearer Conviction, *If you love them that love you, do not even the Publicans the ſame.* He concludes, by referring the perfection of men to the Divine Perfection, as its Original and Law; *Be ye therefore perfect as your heavenly Father is perfect.* Thus we ſee the Rule of Juſtice with God, and with men, to give our Love, and all good according to our utmoſt power to every other, as to the Owner of that love and good, to whom they are due.

2. The ſecond Rule or Law is, that of Goodneſs. The *Law of Goodneſs* and its *Eſſence* is to diffuſe and *communicate* it ſelf. The law of each thing is to act according to its nature, of Light to ſhine; of ſweet Waters, to ſend forth ſweet waters; of good, to do good. This Law is moſt deeply rooted, and highly radiant in the Divine Nature, inaſmuch as God is the Chief, the Univerſal, the only good. Accordingly he makes his *Rain*, his *Sun*, both Cœleſtial and Super-cœleſtial in their ſeaſon, to *fall* and to *ſhine* upon the *Juſt* and the *Unjuſt.*

Having ſtated the Caſe between Free-will, and the Will predetermined in its Cauſes, and having ſet the Rule, by which the Caſe is to be tryed; Let us come to the Point, in which we muſt joyn Iſſue.

1. Both Caſes *agree* in four grand Circumſtances.

Firſt, In both Caſes, *God makes man*, and the Will of Man from nothing, according to the abſoluteneſs of his Will and Power.

Secondly, The *event*, which is eternal ruine and torment to the greateſt part of Mankind, is *alike certain* to both, by a certainty of infallibility.

3. God

3. God before, and in the making of his work, *clearly ſeeth*, and perfectly underſtandeth, that this will be infallibly the event of his Workmanſhip.

Can it then with any reaſon be thought that the event of the work of an infinite Wiſdom fore-ſeen, ſhould not be agreeable to the deſign of that Wiſdom, and the Will of that infinitely Wiſe Spirit, whoſe Power is as infinite as his Wiſdom?

4. God could have made man otherwiſe in *a Divine neceſſity* of being good and bleſſed like himſelf, in a *confirmed ſtate* of Grace and Glory, like the Elect Angels and Saints. Theſe are the *Circumſtances* in which both Caſes agree.

2. The *grand difference* between the two Caſes, where they joyn Iſſue is this. In that Caſe of Free-will Man periſheth, becauſe God with-holds the good which he hath in himſelf, and might have given to him, that is a confirmation in good. In the other caſe of the Will predetermined, Man periſheth, becauſe God withdraws the good which he had once given him.

There are two Fathers, with their two little Children; one Father ſetteth his Child down ſo, that he may run into a pleaſant Field, or a devouring Flood. He fore-ſeeth, that he will certainly run, not into the Field, but into the Flood, he ſuffers him to run and periſh in the Flood, when he may as eaſily prevent him, by laying his hand upon him, or taking him into his arms. The other Father holdeth his Child faſt and ſafe in his arms for a while over the cruel Flood, then he caſteth him not in, but he taketh away his arms, and leaves him by his own weight neceſſarily to drop into the Flood and periſh there.

I appeal now to every equal and impartial Judge, whether both theſe Fathers ſeem not both guilty or innocent? Whether they be not both likely to be cleared or convicted, if they be tryed by thoſe fore-mentioned Rules of Juſtice and Goodneſs? Is not the two-fold Plea of both theſe Wills of equal force againſt the Juſtice and Goodneſs of God? 1. Why hath he made me thus certainly to periſh? What is it to me, whether this *certainty* be a certainty of infallibility, only from the *mutability* of my nature; or a *certainty* of inevitableneſs from the *neceſſity* of nature, while I certainly periſh? 2. Why is he yet angry? who hath reſiſted his Will? Is not the certain event of his Work clearly fore-ſeen by him from the beginning, *interpretatively* his Will?

Which Opinion ſhall we prefer? That of the Will predetermined gives to God the full Glory of his *Soveraignty*, *Abſoluteneſs*, *Wiſdom*, *Power*, making his work in the whole, and in every part from the beginning to the end, one entire piece, altogether dependent upon himſelf, wrought throughout by himſelf, and conducted from one ſupream principle, by one univerſal Form of the Divine Underſtanding, and the Divine Image, to one Univerſal and Ultimate end, the Divine Glory. But it ſeemeth to caſt an imputation upon the *Divine Juſtice and Goodneſs*.

The other Opinion of Free-will ſeemeth to violate the *Soveraignty* and *Abſoluteneſs* of God, making his actings dependent upon the actings

actings of Creature: The *Power* of God, in giving to the Creature the determination of it ſelf with an independence upon him in theſe Cardinal Acts of the Will, upon which the whole Circle and Globe of things, in the Divine Love, Juſtice and Wrath, in the happineſs or miſery of Man from eternity, is turned about: His *Wiſdom*, while his work hath breaches and gaps in it, like a Chain, whoſe links are not faſtned one in another, while the Harmony is thus broken, while all the great effects and end of his work are caſual, uncertain in their Cauſes and in their Nature, inaſmuch as all depend upon the free and fortuitous motions of the Will, independent upon, and undetermined by all preceding, or ſuperior Cauſes, even the firſt and univerſal Cauſe it ſelf. Together with all this *Cloud* which the Opinion of Free-will caſts upon the Glories of God in theſe other Attributes, it doth not at all excel the other Opinion in clearing the Glory and Juſtice of the Divine Goodneſs. But while as with triumphant flouriſhes, by Rhetorical Reproaches, it *inſulteth* upon the other Opinion, as equalling God in ſavage cruelneſs to the moſt arbitrary Tyrants, to the moſt inhumane and ferine Man-eaters; It leaveth God equally expoſed to the ſame Reproaches, and it ſelf to the imputations of the ſame Blaſphemies. I have now finiſhed the firſt thing which I had to propound in anſwer to that Argument againſt the predetermination of the Will, which is taken from the goodneſs and juſtice of God.

2. The ſecond thing which I have to propound is this, the holy Scripture in many places ſeems plainly to aſſert the *Divine Conduct*, with a potent and *irreſiſtable efficacy*, in this dark part of things, the *evil*, as alſo the Glory of the Divine Juſtice and Goodneſs in this conduct equal with that in the *good*. I will inſtance in three Scriptures only.

1. My firſt inſtance is, that of *Solomon*, Eccleſ. 3. *There is a ſeaſon for every thing, and a time for every purpoſe. A time to be born, and a time to die. A time to kill, and a time to heal: A time to embrace, and a time to refrain from embraces: A time to deſtroy, and a time to preſerve: A time to love, and a time to hate*, from the firſt to the ninth verſe. *He, that is, God hath made every thing good in his time*, verſe 11, *I know, that all which God hath done, this ſhall be for ever.*

I ſhall draw forth this Scripture into a few brief Maxims, which ſeem to ariſe naturally and clearly out of it.

1. There is all *Variety* in the *Unity* of the Divine work, a Variety extending it ſelf to the remoteſt, the higheſt *Contrarieties* Affirmative or Negative, to the moſt diſtant perfections and privations. So the holy Spirit ſpeaketh expreſly in the *general*, every thing, every purpoſe, all that can fall within the conception or comprehenſion of the vaſteſt and moſt incomprehenſible Spirit hath its ſeaſon and time. So the holy Spirit ſpeaketh in *particular* love and hatred, war and peace, embracing, and abſtaining from embracing, life and death, deſtruction and ſalvation, have their time and ſeaſon.

Do not theſe particular inſtances expreſly define the higheſt Contrariety Affirmative, or Negative, of good, and evil, in their greateſt Latitude, and moſt univerſal Nature?

2. God

2. God makes all this Variety and Contrariety, and that in the loweſt Region alſo, even under the Sun, where it appears in a dark tempeſtuous ſcene of the greateſt diſorder and confuſion; *There is a time*, ſaith *Solomon*, *for all, and a ſeaſon for every purpoſe.* The word *Seaſon* ſignifieth a ſet meaſured time, like the times in Muſick; the time or ſeaſon of each thing is its duration. Duration is the mode or meaſure of the Eſſence, and ſo really the ſame with the Eſſence, the Eſſence meaſured and bounded. As Eſſences and Habits, ſo alſo have privations their meaſure and bounds, as Reſts and Stops have time in Muſick. Every Eſſence is the Birth of an Underſtanding, of which it beareth the impreſſion and Seal. It is the work of an Underſtanding alone to give meaſure and bounds to things. That then, which ſetteth the time for all Varieties and Contrarieties, Perfections and Privations, which conſequently maketh and formeth them, can be no other than the Divine Underſtanding, God in his eſſential and eternal Word, which alone is above and before all things: So we read here, concerning all theſe Contrarieties, That God hath made them beautiful in their time. God then hath made them.

God maketh all Contrarieties *Affirmative* and *Negative*, Perfections and Privations; but after a contrary manner. He maketh Perfections, as the Sun maketh light in the Air, after an Affirmative manner, by a poſitive preſence, power and influence.

He maketh privations, as the Sun maketh darkneſs and night, after a Negative manner by his abſence, by a drawing in his power, and binding up his ſweet influence. But this negation alſo, and ſo the privations, which flow from it are called here by *Solomon*, (the Maſter of all Wiſdom) *Humane* and *Divine Purpoſes. There is a ſeaſon* (ſaith he) *for every purpoſe*; then he inſtances in the Contrarieties following, Privations then are Divine purpoſes; that is, Deſigns, Contrivances, Divine Forms, deſigned, contrived and meaſured in the Divine Mind. Upon this ground ſome Philoſophers teach us, That God is a tranſcendent Good above all Beings, who comprehends Originally in himſelf not only all Beings, but all privation of Being, which themſelves alſo, as darkneſs, night, abſence and death in their place and time, are Forms of good, although not Forms of Being and Divine Forms, Forms in Divinity, although not natural Forms, nor Forms in natural Philoſophy. But now I am paſſing to my third Concluſion.

Thirdly, God maketh all things, the Varieties and Contrarieties, *beautiful in their time.* They are the expreſs words of *Solomon*, from the heighth of all created Wiſdom, in its ſingle ſtate; They are the words of the Uncreated Wiſdom it ſelf, ſpeaking by *Solomon*, *God hath made all beautiful in his time*, verſe 11. This is manifeſtly ſpoken with reſpect to the *general All* in the *firſt verſe*, and the *particular Alls* of the higheſt Contrarieties, of the moſt diſtant privations, enumerated in the following *verſes*; the time of each Being reſpecteth its relation to the whole. Beauty is an Harmony, and conſiſteth in the ſuitableneſs or conveniency of the ſeveral parts with each other, and with the whole. Suitableneſs is a ſimilitude, ſimilitude is an Unity

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in Variety, an Unity of Form in diſtinct Subjects, as the ſame ſweetneſs and colour in ſeveral Flowers; The ſame beautiful light of knowledge, the ſame pure and lovely ſweetneſs of Spirit, which makes a Divine Friendſhip, the higheſt ſuitableneſs and ſimilitude. Philoſophy teaches us, That the firſt Good, and the firſt Unity, are the moſt proper Names of the moſt high God, having both the ſame ſenſe and force; It teaches us alſo, That the firſt Beauty is an effulgency from the firſt Good; the firſt Good, or the firſt Unity ſhining out into a diſtinct Image of it ſelf, which is the firſt Diſtinction or Variety, and ſo the ſupream, the moſt ample Variety. All Beauty then in its kind and degree is an Unity, diffuſing it ſelf, and ſhining forth into a Variety, where from the whole, and from each part it reflecteth it ſelf upon it ſelf, with all its united Vertues, Proportions, and Sweetneſſes, meeting every where in each point. Upon this ground we are taught, That the firſt Underſtanding is the firſt Beauty, and that every Beauty is the Birth and Object of that Underſtanding alone, at leaſt in ſome impreſſions or foot-ſteps of it. For Beauty being the meeting of many parts or proportions in one undivided Point, or an Unity in Variety, can neither be, nor be diſcerned, where there is not a ſpiritual Form or Subſtance, which is it ſelf an undivided Unity. Then doth the Beauty ſpring with a delightful ſweetneſs both in the Subject and in the ſenſe, and all the various perfections or proportions of the whole, and of the ſeveral parts concentring in each part, giving a perfection to it, and receiving a perfection from it; and thus reflecting the diſtinct and united perfections of the whole, and of all the parts, mutually and endleſly upon each other, and ſo ſhine forth, carrying as in triumph upon every ſparkling beam the multiplied reflections, as ſo many Cœleſtial *Venus*'s exactly anſwering one another, and all in one, into the beholding and raviſht eye.

But this will be confirmed, and made more clear to us, in that which followeth.

Fourthly, God maketh all things *for eternity*, verſe 14. *I know that whatſoever God doth, that ſhall be for ever*; God's *ever* is *eternity*. Eternity, as we learn from Philoſophers and Divines, is a *perfect Unity*, comprehending all Variety within it ſelf, even Time alſo, with all its ſucceſſions, diviſions, and diſtances without and above time, ſucceſſion, diviſion or diſtance. It is defined to be *Tota totius boni ſimul, & ſemel poſſeſſio*; A whole poſſeſſion of the whole good at once, and in one.

Thus God worketh all things from eternity in eternity, and for eternity; Thus he maketh every thing beautiful, as it is ſeen in the light of eternity, which alone is the light of Truth: Time being the ſhadow of Eternity, and a Vail upon it, for in this light, in which the Works of God are all wrought, in which alone a true judgment may be made of them, every *particular* is ſeen, as it lies in the *whole*, as a *part* of the Variety in the *whole* Variety, and in the Unity: The whole Variety and the Unity appears entire and compleat in every part, ſo the fulneſs of the Divine Work, the fulneſs

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of the Divine Beauty and Glory, ſpread through the whole Work, is united in every part, and fulfilleth all in all.

Object. Perhaps you will ſay, Are *moral privations* as well as natural, *is ſin* alſo comprehended in this diſcourſe? Hath God alſo ſet a ſeaſon for that, and made that *beautiful* in its time? Then is it no more ſin, if it be not a deformity; Then is it a grace, if it be a beauty; A Divine Grace, if it be a Divine Beauty; And a Divine Work, if it be made by God? How *genuinely* does the *Opinion* of the *Ranters* flow from theſe Principles? That then only we ſee things in the Light of the Goſpel, the only true and eternal Light, when we ſee no more any *diſtinction* between Good and Evil, Grace and Corruption, the deformity of Sin, and the beauty of Holineſs, the Works of God, and the Works of the Devil, all (ſay they) ſeen by an eye truly illuminated is a Divine Work, a Divine Grace and Beauty.

Anſw. I reply firſt in general to ranting Principles and Practices, as St. *Paul* doth with abhorency and deteſtation, *God forbid*, far be it, far be theſe Principles from the mind and life of every good man, as they are far from the Divine Truth, from the Mind, Life, and Work of God, formed by the Devil, from a Seed of enmity to God, unto the Glory of the Goſpel, in the Womb of the blackeſt darkneſs, in the darkeſt depth of the bottomleſs pit. But my more particular and diſtinct Reply is this.

1. If ſin be a *poſitive* Form of Being, then it is originally and eternally *comprehended* in the firſt Being; the only Fountain of Being, it floweth from, it lieth in the frame and order of the Univerſal Being; It beareth upon it the impreſſion and character of the firſt Being with its Beauty, it beareth a part with the whole or univerſal Being, making up the perfection of the whole, and cloathed with it, crowning it, and crowned by it. All this upon that ſuppoſition will neceſſarily be true of it, moſt properly, moſt directly by it ſelf, and not indirectly, or by accident only. But according to the narrow compaſs of my knowledge or underſtanding, this ſuppoſition and conſequent both are contrary to the common current, and general ſtream, of Philoſophy and Divinity.

2. If *ſin* be a *privation of Grace*, it is to be conſidered two wayes:

1. *In Principio.* 1. In its Principle.
2. *In Termino.* 2. In its Term or Subject.

1. The privation of Grace is to be conſidered in its *Principle*. As a privation hath no *Being*, ſo it hath no *Principle* in a proper ſenſe, if we may apply ſuch language to it. Privation, which is no Being with its particular modification and bounds, hath for its proper Principle *Non-entity*, or not Being, in its univerſal ſphere or compaſs, as the narrow and mid-land Seas are divided from the vaſt unbounded Ocean.

But the *Principle*, from which the privation of Grace ariſeth in its Subject, by conſequent and by accident, is *Grace* it ſelf, in its firſt Principle, *with-holding*, or with-drawing it ſelf. The Principle of

Grace is God alone, the Privation of Grace, as it is the with-drawing, or the with-holding of this Principle, in its Operations or Influences, ſo it is immediately conſequent to, originally comprehended in the Acts of the Divine Will, and the Divine Wiſdom. This privation of Grace, lying thus in the Principle of Grace, comprehended in the Acts of the Divine Wiſdom and Will, as their term and bound, hath its part and place in the Divine *deſign:* It is now and here in this Proſpect, a part of the Variety, as a Contrariety; It lies within the embraces of the whole Variety, it lies in the boſom of the Unity, which is the Spring, the Seat, the Throne of the Variety. So the whole Variety in the Unity, the Unity in its full Variety, and at once, after the manner of eternity, ſpring up in it, ſhine through it, look forth clearly and compleatly in the face of it, richly cloath it all over. After this manner is the privation of Grace, in its Principle, in the Acts of the Divine Will, and the Divine Wiſdom, a Divine Workmanſhip, a *Divine Beauty*. Agreeable to this, is that common Principle of our Divines, That God hath his *influence* upon Sin to order it, to bound it, in all its circumſtances, to reduce the diſorder of it into order, to make it ſerviceable to the order and the beauty of the whole.

In this ſenſe *Proclus* affirms in his Divinity, That there is neither Privation or Corruption, ἐν τοῖς ὅλοις, in *Totis*, that is according to his ſenſe. In Divine Intellectual Spirits, which by the light of Eternity comprehend in themſelves in one view the whole Work of God, the whole nature of things, with all their Varieties and Contrarieties, as an entire piece, an entire Image. The Divine Workmanſhip, the Divine Beauty of the ſupream Spirit, whoſe Unity is figured upon. For, here the Divine Form and Beauty of the whole, reſting upon every Privation or Corruption, makes that alſo in the whole a Divine Unity and Perfection.

2. Privation is to be conſidered in *Termino vel Subjecto*; that is, in the Intellectual Spirit, as the Seat or Subject. Divines ſay, That the Act of creating, as it is in God, its Principle is God; as it is in the Creature, where it is terminated, is the Creature. In like manner, the Privation of Grace, as it hath its beginning in the Author of Grace, from an Act of the Divine Wiſdom and Will, deſigning, or determining the with-holding of it, is thus Divinely-beautiful and good. The ſame privation of Grace, as it is terminated and ſeated in a created Spirit, is an evil of Sin, the *higheſt deformity*, the firſt, the greateſt evil, the fountain of all evils, moſt properly, in its own nature, and in the Eye of God; As being the firſt and fouleſt privation of the firſt Good, or the heigheſt Beauty, and the Fountain of all following Privations, extending their poiſonous and baleful ſhades to the bottomleſs pit, to the nethermoſt Hell.

God ſaith in the Prophet *Iſaiah* of *Nebuchadnezzar*, he is a *Rod in my Hand*, but he thinketh not ſo. *Nebuchadnezzar* was, as in the hand of God, but as a Muſicians Quill. The Acts of Enmity, Tyranny and Cruelty exerciſed by him, and upon the people of God, were from the Divine Muſician, the Maſter of the univerſal Muſick, *skilful*

ſtroaks

ſtroaks and *tender touches* upon his Harps or Lutes, which are his Saints, making the univerſal, the eternal Harmony compleat in their Perſons, and in his whole Work. But the ſame Acts as they were from *Nebuchadnezzar*, were a diſorder, a breach of the Harmony, a Contrariety of an enmity, which is the higheſt oppoſition to it. In the ſame ſweet, and beautiful ſenſe of Divine Love, that lovelieſt figure of our Lord Jeſus ſaith to his Brethen concerning their ſavageneſs, ſelling, ſacrificing him to their envy and malice, directed againſt the Divine Glory, declaring it ſelf in him by heavenly Viſions; *Ye thought evil againſt me, God meant it unto good*, Gen. 50. 20. Thus he comforted them, concerning their greateſt ſins, who were now humbled for them.

After the ſame manner, to the ſame end, the *Truth himſelf*, the *Lord Jeſus* by his Spirit, ſtriketh upon the heart of the *Jews*, who had crucified him, that now themſelves might bleed inwardly from the ſenſe of that precious blood of his, which they had ſhed, *Act.* 2. 23. *Him being delivered by the determinate counſel and fore-knowledge of God, ye have taken, and with wicked hands crucified.* See that Act, the moſt bloody and direful that ever the Sun ſaw, by which the Suns *Sun* in Fleſh, and on Earth ſuffered; the moſt mournful and tragical *Eccliplſe*, attributed at once to the determinate Counſel of God, and to the wickedneſs of men. Here that was eminently true, which was repreſented by the former Scripture in the figure, that which men thought *evil* againſt their Jeſus, their only Joy, their God, their only Good and Glory; the ſame thing (the curſed ſale and cruel ſacrificing of their God) he meant unto *good*, to *bring to paſs, as at this day, to ſave much people alive*, to bring many Sons to eternal Life and Glory.

A learned man cites from *Ariſtotle* in his *Metaphyſicks*, a paſſage, in which he affirms, That all the *ſeveral parts* are referred to the good of the order in the *whole* as the end of all. Upon this he diſcants, that this good of order depends upon the *vileſt*, as well as the moſt *precious* things, that it conſiſteth in the interval and proportion between theſe. That in reſpect to this order the vileſt things are determined and framed with the ſame moſt exact ſkill, as the moſt curious things: Thus the ſufferings of *Joſeph*, the crucifying of Jeſus, as they lay eternally determinate in the determinate Counſel of God, deſigned and faſhioned there unto good, the higheſt Good, the ſupream End, the univerſal Order, the Divine Glory, which wraps up in it the bleſſedneſs of all the Saints; ſo it ſelf was a part of the Order, a part of the Glory, a Grace, a Beauty, a Perfection, in the univerſal Order and Divine Glory.

But as this proceeds from the hearts and hands of Men, the Inſtruments of it, who like *Nebuchadnezzar*, *thought not ſo*, like *Joſephs* Brethren *thought it for evil*, like the Crucifiers of Chriſt, were *wicked* in it; It is a *deordination*, a diſorder, a real evil, the worſt of evils, not only a *falling ſhort of the Glory of God*, which is the Divine Image and effulgency in the Harmony of things, as St. *Paul* deſcribes Sin, nor yet a *tranſgreſſion* and *breach only of the Law*, which is the rule

and meaſure of this Order, as another *Apoſtle* defines ſin, but an *Enemy* to it, as all ſin is in its root and eſſence, according to the Language of St. *Paul* in another place. So the diſcord in Muſick is truly in its own particular nature, and apart a diſcord; ſo a black crooked line, a dark ſhade, is in it ſelf truly black, crooked, dark, offenſive to the eye, contrary to Light, Rectitude and Beauty; although the diſcord be a part of the Harmony, this line and ſhade a part of the Beauty in the whole.

Object. But you will perhaps ſay, All theſe things ſeem hitherto to confirm the *Ranters* in their *licentious Principles* and Practices. For, why ſhould not *Sinners* with the freedom of all ſinful pleaſures, *reſt* and *rejoyce* in the *abſoluteneſs* of the Divine Conduct, the Perfection of the Divine Order and Beauty, which giudes them through all, which accompanieth them in all, as the Motion and Muſick of thoſe heavenly Spheres, the Divine Wiſdom, Power and Goodneſs, comprehending all things with their courſes, as Stars fixed in them; what place is there here for *ſhame*, guilt, diſpleaſure, or *puniſhments?*

Anſw. I am ſenſible of the weight of this Work, in which I have by degrees engaged my ſelf, and how *unfit* my *ſhoulders* are for it. When that wiſe *Queen of Sheba* ſaw the attendance of *Solomons* Servants, and the order of his Houſe, *there was no more any ſpirit left in her:* What then is the order in the Houſe of God, in his Work from the beginning to the end of it? What the attendance and miniſtry of all the *parts* of this Work, as the *Servants* in this Houſe, according to the Divine Order? What Cherubim or Seraphim would have any more any Spirit left in it, while it contemplates this Order, which at the height of its moſt raviſhing Contemplations remains ſtill, for the exceſs of Glory, incomprehenſible to it? This is that Wiſdom in a *myſtery*, which the moſt princely Spirits, and Underſtandings of the whole Creations, in their natural capacities, are *unable* to take in. What then is my ſpirit? what my faculty? that I ſhould be capable of taking off the Vail from this Divine Chain of heavenly Pearl, ſo cloſely and curiouſly ſet; to behold in my ſelf, by any imperfect glimps; to preſent any glance of it, in its Divine luſtre and order to other eyes, and to preſerve it from the *feet of Swine*, or *mouth of Dogs?* What am I? that I ſhould attempt to take the Cloud off from this heavenly Paradiſe, which is in the midſt of us, before us, round about us, in which all things, and motions of things ſpring and flouriſh as Divine Plants, in a Divine Order, to open it to the view of the *ſanctified Beholder*, and at the ſame time to defend it from *prophane Spirits*, by the flaming Sword, by the ſparkling, penetrating, conſuming, or refining beams of a Cherubim?

We will, therefore, penetrate ſo far as we may into this *bright Deep*, which ſo delightfully ſwalloweth up the moſt Angelical Underſtanding: may our dependance be upon that Spirit alone, which moveth upon the ſhining Face of this Deep, and is a *Baptiſm* of heavenly fire, *purifying* the beloved Soul, *illuminating* with an heavenly Light the purified Eye, *enflaming* with heavenly Love the purified Heart, and

and ſo *initiating* him into theſe holy myſteries; But keeping off every profane Eye and Heart, by darkning, dazeling, affrighting, and burning upon them.

Divine Truth is as a *Roſe-Tree*, which as it hath its beautiful and perfumed Roſes, ſo it hath *prickels* to guard thoſe Roſes from raſh and rude hands. My Anſwer then to the fore-mentioned Objection ſhall be divided into theſe gradual ſteps.

Firſt, No Sinner in a *ſinful ſtate*, no Soul in any act of ſin, *can ſee* the *Divine Order* in the Work of God, which Order is *Jeſus Chriſt*, the Image, the Wiſdom, the Glory of the inviſible God, figuring himſelf upon the whole Work, from the beginning to the end, as one entire, lively, living Picture of himſelf, himſelf being the Life of it, and ſhining in the face of it. Sin is the Souls falling ſhort of the Glory of God into the darkneſſes below, being unable to raiſe its Underſtanding to the Beauty of this Light. Sin is the violation or breach of this ſacred Harmony, by which the Soul cuts off, and *ſeparates it ſelf* from it, by which it over-caſts the Glory, with a deep ſtain and a black Cloud, which take it altogether out of its ſight, all defilement is an undue mixture. Every ſin confounds the Soul, it wraps it up in an univerſal confuſion; ſin is an enmity to this Harmony of things. It is a dark confuſion from below, riſing up as a poyſonous vapour to over-ſpread the pure Light of this heavenly Order. The *Divine Order* then, and all things, as they lie in the Divine Order, *fight againſt ſin and the Sinner*, their common and only Enemy; As the *Stars in their courſes fought againſt* Siſera. St. *John*, the beloved Diſciple, having firſt declared God to be *Light*, without the mixture of any Darkneſs at all; Then teſtifieth, *That if we ſay that we have fellowſhip with him, and walk in darkneſs, we lye, and do not the truth.* Sinners univerſally in the Scriptures are ſtiled *Children of Darkneſs*, and not of the Light. The Light of the Divine Order and Glory, the acting of a part in this Divine Order, in the light and truth of it, are inconſiſtent in any Spirit with the darkneſs of ſin.

2. If any Spirit by the higheſt *improvement* of its Intellectual Powers, by Angelical aſſiſtances and heightnings, by the more ſublime and *ſupernatural*, though *common* illuminations of the Spirit of Grace himſelf, form to it ſelf an heavenl. Image of this Divine Order, and that *anointed* by the ſame Operations of the ſame Spirit with an heavenly Beauty, Sweetneſs and Virtue: This Spirit thus far will be *ſanctified* by this ſacred Light, being taken up out of the tempeſtuous Seas of its ſins, into the ſweet and pure, the calm and clear ſtream of this Harmony, as into a River of Milk and Honey. But if this Spirit do take from hence *arguments to ſin*, encouragements to ſin; now it no more ſeeth a right Image of this heavenly Glory, no not in the *notion* of it. As St. *Paul* ſpeaketh of the Goſpel, that which ſhines in this Spirit now, this Image perverteth, and ſo the Order is changed into a diſorder and confuſion.

That Divine figure, ſprung from the holy Spirit, is withdrawn, together with that Spirit, a Spirit from below is ſprung up, as by an helliſh

helliſh Magick or Inchantment, into a *counterfeit* but perverted repreſentation of that heavenly Beauty. Thus ſin *deceives* this Spirit, then defiles it, and ſo ſlays it, by *extinguiſhing* the ſweet of ſight of its true Light.

Let ſuch Spirits tremble, leſt they be found in the number of thoſe unhappy Spirits, who having *taſted the good Word of God, and the Powers of the World to come, tread under their feet the Son of God*; that good Word of God, that Wiſdom of God, that golden Chain of heavenly Harmony, in Divine Providence, and offer injury and diſpight to the Spirit of Grace, by which the Son of God ſweetly lives, and ſhines in the ſacred order of things, and by which they were once ſanctified, having been waſht in this Spirit of Grace, the Fountain of this lovely Order, from the Pollutions of the World. Are not theſe the Spirits upon whom wrath is to come ſo long as Chriſt ſhall Reign?

3. My two firſt ſteps have been as the *preparatory* to my Anſwer, like the Porch to the main Building; my third ſtep will bring you into the Houſe it ſelf, which I ſhall endeavour to preſent to you as perfectly and perſpicuouſly as I can. In this will conſiſt the ſtrength, the beauty of the Anſwer: If I be able to ſet it forth in its proper ſtrength and beauty, I am ſenſible how far I am below this; I therefore intreat thoſe that read or hear this Diſcourſe, for their own ſakes, and the Truths ſake, to aſſiſt my weakneſs with the utmoſt ſtrength of their candor, attention and underſtanding.

Dionyſius the Areopagite ſaith in one place, That God reduceth into order thoſe things which are out of order, and ſo eſtabliſheth all in good and beauty. There are two Rules and Maxims concerning Harmony and Order.

1. The Order and Harmony is there perfect, where the Variety is full. Contrariety is an eminent part of the Variety, which enlargeth the Variety, and heightens the Harmony. *Contraria juxtà ſe poſita magis eluceſcunt*, Contraries illuſtrate and heighten one another.

2. The Order or Harmony is there moſt compleat, where the Unity is preſerved moſt entire and conſpicuous, in the fulleſt Variety. To this it is neceſſary, that there be no where any leap or gap. This makes the Beauty, this makes the Muſick, to which all Spirits ſenſual and Intellectual on Earth, or in Heaven, ſpring and dance with ſweeteſt and livelieſt motions of delight and wonder, when the *Unity* unfolds it ſelf into its ampleſt *Variety* by juſt degrees, even numbers, and exact proportions: When one extream paſſeth not to another, but through all the middle terms that ſtand between theſe extreams. When *one* paſſeth not to three, but by *two*. Now the Unity is preſerved, the middle term being as the band, or the connexion of the two extreams which joyneth them in one. Now the Variety lies in the explication of the Unity, as it lies complicated in the Unity, when as the Ternary by being firſt gathered up into a duality, lieth folded up in the boſom of the Unity; ſo the Unity from the boſom of the duality, unfoldeth it ſelf into the Ternary number. As in the *bleſſed Trinity*, the Father ſhines forth in the Perſon

Ternary . threes
Dual . two

Perſon of the Son, his Beauty, and beautiful Object. Both theſe breathe forth themſelves into the Spirit, the mutual Love, the Marriage-Bed of theſe two.

When thus the Varieties and Diſtinctions of things proceed by even and juſt degrees, ſpringing up naturally and immediately out of the boſom of each other, as they lie naturally and nakedly in the boſom of each other, according to their Divine Love-ſport and play in the Palace of their Father, the ſupream Unity; now the Unity ſhines and triumphs with a full Joy and Glory in the Face of the whole, and of each part. Now it flies, ſinging and ſporting it ſelf, upon the golden wings of a moſt raviſhing Harmony over all. According to theſe two Rules, I ſhall proceed in my Anſwer, upon which it reſts as upon its two Pillars, *Jakin* and *Boaz*, *Eſtabliſhment* and *Strength*.

God is the God of Order, ſaith St. *Paul*. Order is the ſacred Harmony of the Divine Nature; the Divine Nature, the Divine Beauty, the Divine Muſick, all in one; firſt, in their Architype, then figuring themſelves upon the whole Work of God; ſweetly flowing through it all, ſhining, ſmiling, and playing every where upon the face of it. This Order with a Divine ſkill, by juſt degrees, and harmonious proportions, *ſlides* into its contrary, which is diſorder, by which it ſets off, and heightens it ſelf, making the Variety more full.

The firſt, the higheſt diſorder, the fountain of all diſorder is Sin. This is the diſorder of Intellectual Spirits, the chief of all the Works of God, the Head, the Guide, the meaſure of all the reſt. All the other Creatures are to theſe, as light caſt forth from the body of the Sun, which is the Sun's ſhadow, or as ſhadows in this life, the ſhadows of this ſhadow. St. *Jude* expreſſeth the Sin of Angels by their *diſorder*, *The Angels which kept not their firſt ſtate, but left their own Habitation. State* is in Greek *Principle*; they kept not their *firſt Principle*, the *ſupream Unity*; They held not the Head, as St. *Paul* expreſſeth it. They left their proper Habitation, the Divine Image, the Divine Order and Harmony, their proper place in that Harmony, where they were divinely-beautiful, and made an heavenly melody in the heavenly Conſort and Quire. The *Pſalmiſt* ſaith of man and his ſin, *Man being in honour continued not, but became like the Beaſt that periſheth*. Honour is the delicate gloſs, or ſparkling luſtre of a true Beauty, eſpecially the beauty of Spirits, delightfully ſhining forth, and reflecting it ſelf upon all Spirits round about it. The Divine Order and Harmony alone is the true beauty every where. This is immortal.

Thus man by ſin breaks himſelf off from, and ſo becomes like the Beaſt, without any ſenſe of, or *ſenſible ſubordination* to the Order and Harmony of the whole. While he cuts himſelf off from this, he dies, his *diſorder* is his *death*, the true life of man vaniſhing, together with the Univerſal and Divine Harmony.

Every contrary ſuppoſeth or conſtituteth its *Correlate contrary*: the contrary to diſorder is order. That then which the Scripture ſpeaking with the tongue of a man, gives the name of Diſpleaſure, Anger, *Wrath in God* is no other than *love it ſelf*, in its naked and golden

ſmiles;

ſmiles; the Divine Beauty in the purity and ſimplicity of its moſt native and unchangeable ſweetneſs; the Harmony of the Divine Nature, as a Glory eternal, calm, and Sun-ſhine, oppoſing themſelves to the diſcord, deformity, enmity of Sin. As they ſay ill natures are tormented by Muſick, as the evil Spirit in *Saul* was caſt out by *David's* Harp: So is *anger in God*, the moſt delicious, the moſt tranſporting melody, ſounding through the whole nature of things, from Jeſus Chriſt, the Univerſal Image of the Divine Nature, and the golden Harp of God, which either *charms* the Spirit of diſorder, or *torments* it.

Contrariorum remedium eſt contrarium, One contrariety is the cure and remedy of another. Diſorder is reduced into order by the Divine Harmony, ſetting it ſelf in an oppoſition and contrariety to it. While the oppoſition between theſe contraries remains, they heighten one another. This ſtate of oppoſition is in the *Divine Poem*, or Work, as the ſcene of ſtorms and tempeſts of Blood, Confuſion, of the blackneſs of Darkneſs, of Death and Hell. This ſcene coming in, as a part of the Variety, ſets off with a greater heightning, even to an extaſy of wonder and delight, the Sweetneſſes, the Beauties, the Glories of the Divine Harmony ſurrounding it, ſpringing up, ſhining forth with a golden calm and luſtre in the *midſt* of it.

St. *Paul* divinely repreſents this to us, *Rom.* 5. *ult. The Law came in, that Sin might abound; that where Sin abounded, Grace did ſuperabound. That as Sin had reigned unto Death, ſo Grace might reign through Righteouſneſs unto eternal Life by Jeſus Chriſt our Lord. The Law* which is the contrariety or oppoſition between the Harmony of Divine Love, and the diſorder, the confuſion of Luſt (παρεισῆλθεν) *came in by the by*, or *by the way*, in the courſe or ſtream of the heavenly Harmony, of the general and grand contrivance of Divine Love, to *ſet it off* and heighten it, to raiſe and tranſcend all expectations, to extend and ſurpriſe all Underſtandings, to make the melody of the whole more full, by the *Variety*, and more glorioufly triumphant by the *Diſcords*.

The *evils of Sufferings*, according to the Law of the Divine Harmony, which is the Image of the Divine Wiſdom, the firſt Beauty of Truth, the Image of the Divine Will, the firſt love and goodneſs in the Creature, have their *entrance* three ways.

1. Every Principle unfolds it ſelf into all the powers and forms contained in it; ſo the evil of Sin, which is the root of Diſorder, ſpringeth up into all manner of diſorders, through Spirit, Soul and Body, into all manner of evils, of blame, ſhame, pain, ſorrow, torment. *Luſt when it conceiveth bringeth forth Sin, Sin when it is perfect bringeth forth death.* All Diſorders, all Evils, all Sufferings, are ſteps and forms of death.

2. The diſorder of Sin, as it is the contrariety in the Harmony, is reduced into order, and made harmonious in the whole, by the oppoſition and contrariety of the Harmony, as in Muſick, the ſetting the Concord by the Diſcord, makes the Melody. Now as the

the Harmony is all good, of Grace, Joy and Glory, every good, in every kind, being a particular Harmony, in the univerſal Harmony; ſo where the Univerſal Order, the Spirit of Order, which is the Spirit of Chriſt and God, ſetteth it ſelf in a Contrariety to any diſorderly Spirit; there all good of every kind is withdrawn, all evil, as of *loſs*, ſo of *pain* ariſeth. God ſaith in *Deuteronomy*, *If you walk contrary unto me, I alſo will walk contrary unto you.* Then all *Plagues* are reckoned up, the *natural conſequencies of this Contrariety.* Then ſaith he ſeveral times over, *If you go on to walk contrary to me, I will yet bring ſeven times more Plagues upon you.* As the oppoſition, and diſorder, and ſin encreaſeth, ſo the Divine Harmony alſo is heightned in its contrariety to it. All this is done, that the evil of ſin and diſorder, the beauty and ſweetneſs of the Divine Grace and Order, may ſet out the Contrariety. This alſo is, that the *diſtinction* between the *Ceator* and the *Creature*, the *heavenly Image*, the Original and Subſtance which is all pure Light and Good, without any mixture of Darkneſs, or capacity of Evil. And the *earthly Image*, the *ſhadow*, which is compoſed of a figure of Light and true Darkneſs, from which ſin, with all evils, ſpring and take life, according to the Language of the Apoſtle, may be more *clearly diſcovered.* Thus by the *breaking* in of ſin, by blame and ſhame, and ſufferings, which are as ſo many Glaſſes to ſet before ſin the deformity and uglineſs of its own face; the Creature, the ſhadowy Image is *humbled*, is broken to pieces, is brought into the duſt, that it may give all glory, and attribute all good to the Creator, the Original, and eternal Image, that it may reſign it ſelf to it, ſeek its reſt alone in it, and that it may *finally return* into the boſom of the Original Glory, which in theſe wayes, by theſe degrees, through the breakings of it, ſpringeth up in it, breaketh forth through it, and bringeth it back again to lie down eternally in that Boſom of pureſt Love and Light, where it was *at firſt* from *eternity*, where it hath been eternally *hid* with Chriſt in God. All this God doth, that he may eternally diſplay the unſearchable Riches of that Variety and Fulneſs which is in himſelf, that he may ſwallow up the Underſtanding of every Creature, Man or Angel, into an admiration and adoration of the incomprehenſibleneſs of his Wayes, his Wiſdom, his Bleſſedneſs and Glory, who at once bringeth forth theſe Varieties (which like Morning-Stars and Sons of God in the pureſt unmixt Light and Love, dance and ſing together in his Boſom) into ſuch fighting Contrarieties, upon the ſtage of the earthly and created Image here below, making that the ſeat of deformity, ſhame, woe and death, while it figureth out the higheſt Joys and Glories of eternal Life above, who again *gathers* up all theſe *jarring* and tumultuous *Contrarieties* into the firſt ſtate and *ſupream Unity*, where the Variety is far more vaſt and boundleſs in the whole, far more full and diſtinct in each branch of it, where the whole is all, an eternal Melody, an eternal Beauty, an eternal Joy, unexpreſſibly Divine, pure and raviſhing, where each branch, in its own diſtinct Form, is a Beauty, a Melody, a Joy equally pure, perfect and raviſhing with the whole, being crowned with the Unity

and Eternity, which is the higheſt Unity. This St. *Paul* repreſenteth to us clearly and fully in the perſon of each Saint, when he ſaith, *Heights and Depths, things preſent, and things to come, this World, Life and Death, all things are yours, and you are Chriſts, and Chriſt is Gods. All things* are *Divine*, diſtinct eternal *Glories* in the *perſon of a Saint*, as a Saint is *taken up* into the *Glory of Chriſt*, as Chriſt is in the Glory of God.

3. The evil of Sufferings is the *proper way*, in the Univerſal Order, by which the *diſorderly Spirit*, with its diſorders, *returneth* into order, to poſſeſs and enjoy in it ſelf the Divine Beauty and Muſick of the whole. *Guilt* is the *Obligation* upon each Spirit, from every Act of diſorder, unto the *Divine Juſtice*, which is the Law of the Divine Harmony, ſeated originally in the Divine Nature from the oppoſing it ſelf to the diſorderly Spirit, and the reducing it by the oppoſition into order.

This is done three wayes, { 1. By Expiation. 2. By Compenſation. 3. By Abolition.

1. Expiation or *atonement* is the bringing in of *ſomething Sacred*, Divine and Perfect. The Heathen in their Expiations generally made uſe of brimſtone, which ſeemed to have ſomething Sacred and Divine in it, as appears by the Greek name θεῖον, which ſignifieth both brimſtone, and ſomething Divine, perhaps the reaſon is its aptneſs to take fire, and its reſemblance in its pure and fiery flame to the Cœleſtial Bodies.

2. *Compenſation* is of *like* to like by an equality, this turneth the Diſcord into a Concord, and gathereth it up into the Unity.

3. The *Abolition* is the effacing and *blotting out* the diſorder, bringing it forth now into order, where the deformity of the diſcord is ſwallowed up into an amiable and beautiful Harmony. This is the *chief part* of the expiation or atonement in which the Ancients to this end made uſe of a *living ſtream* or fire, as things Sacred and *proper for purification*. But this *whole work* is *comprehended* in the *myſtery* of *Chriſt*, it is *begun* and *finiſhed* in his *Perſon alone* literally or myſtically.

1. *Expiation.* Jeſus Chriſt, the eternal Spirit of the Divine Order and Harmony ſprings up in the midſt of the diſorder, and takes it all upon himſelf, by taking Fleſh. This is the beginning of the Expiation, this is the truly *ſacred Divine and perfect thing*, brought in to expiate the confuſion and the abomination: This is the ſupream Unity, the ſupream Harmony, *Love it ſelf*, the Prince of Peace and Harmony, the God of Order diſcovering himſelf, as a ſacred and eternal Root at the *bottom* of the diſorder, in whom that alſo ſtands after an orderly and harmonious manner, while he himſelf alſo is ſpringing up through it. This is the beginning of the Expiation.

2. *Compenſation.* This Jeſus, which is Divine Love it ſelf, appearing in the enmity, the Divine Harmony it ſelf, in the diſorder, ſeats

ſeats himſelf, as the mark of the oppoſition and contrariety, by which the Divine Order, in the Spirit of Order, which is himſelf, ſets it ſelf againſt the Diſorder, to *ſubdue and reduce it*; he receiveth himſelf into his own boſom and heart, all the invenomed arrows and *fiery darts* which the Juſtice and Wrath of God, that is Love it ſelf, caſteth forth in its higheſt *oppoſition*, and contrariety to the enmity.

This contrariety of the Divine Love to the enmity, which hath violated and ſlain this Love, in breaking the Harmony, is maintained by a *War of Blood and Fire*, till it come to its *utmoſt height*, till the contrariety of Love to the enmity be fully diſplayed and diſcharged, till the enmity and diſorder, that work of the Devil, be ſubdued and deſtroyed, together with the diſſolution of fleſh it ſelf. The earthly and ſhadowy Image, the ſeat and ground of ſin and enmity, by the death of Jeſus Chriſt, who hath taken our Sins and Nature upon himſelf, as the firſt root and ground of all.

O ſweet and Divine Myſtery! O muſical Diſcord, and harmonious Contrariety! *O peaceful and pleaſant War!* where the ſupream Love ſtands on both ſides, where, as in a myſterious Love-ſport, or a Divine *Love-play*, *it fights with it ſelf*, ſuffering for it ſelf, dying by it ſelf, and ſo it ſelf ſinking by death into its own ſweeteſt boſom and deareſt embraces, the fountain of Life, the center and circle of all Delights: *O bitter Peace!* diſordering Melody! broken and unpleaſant Harmony! where *Love ſuffers* all evil, and is ſlain on both ſides, to make perfect the Harmony. But oh full Compenſation! O full and ſweet Harmony, ariſing out of the Diſcords, ſwallowing up the Diſcords themſelves into the moſt pure, the moſt perfect, moſt pleaſant melody; whereas Love firſt ſuffered, and was ſlain by the diſorder and enmity of Sin; ſo now Love again ſuffereth, and is ſlain for the enmity, for ſin, by the wrath of God againſt ſin, that is, by the Love in its contrary to the enmity. Thus Love it ſelf, in the place of us all, moſt lovingly, and beauty it ſelf, moſt beautifully is become a Sacrifice for it ſelf to it ſelf.

3. *Abolition.* The laſt ſtep in the way of reducing diſorder into order, is the *Abolition* or *Renovation*; this is the finiſhing of all in the Perſon of the Lord Jeſus. The Lord Jeſus is the *compleat Image* of the inviſible God. Thus he comprehendeth the whole Creation in himſelf, for all the Creatures are ſo many *expreſſive* or *manifeſtative figures* of the Divine Glory. We read in *Scripture*, *That the things which are ſeen*; that is, all the created Objects of Senſe or Reaſon, Humane or Angelical, *ſtand up out of the things which are not ſeen. Jeſus Chriſt* then being the firſt, & higheſt Image of the inviſible God, as he is in his own unacceſſible Light, is the *Root* out of which, and in which the *Creation ſtands*; the Lord Jeſus, as this *univerſal Perſon*, goes down into the Grave, and carries thither, into thoſe loweſt ſhades, at once with himſelf all Images of things, the Original and the Copy, the Subſtance and the Shadow, the Uncreated Glory and the created Figure. So *Chriſt dies*, and the whole Creation *dieth with him*, ſo he makes an end of Sin and Tranſgreſſion. Here he

ſings that triumphant Song, *O Death, I am thy death.* Here all the evil of Sin and Suffering, of Diſorder and Contrariety, which, as a *grave*, had ſwallowed up the whole Creation, is ſwallowed up *into Victory* in the *grave of Chriſt.*

In this Divine Death, the whole Creation is diſſolved, and comes to its laſt end, in its *laſt end* it meets with its *beginning*, falling quite out of it ſelf, falling down out of its own empty, obſcure ſhade and nothingneſs, it falls into the *boſom* of its heavenly and *eternal Mother*, the Original Glory.

The Original Glory in the Perſon of Chriſt hath deſcended thus low, together with its Birth and ſhadow; Here it finiſheth its deſcent in its ſhadow, here diffuſing it ſelf and its eternal Light through theſe ſhades of death, and through the whole Creation, in theſe ſhades it maketh it ſelf *perfectly one*, by an entire and mutual communion in death *with all the Creatures*, whoſe life was a continual War with it. The Light of the heavenly Image poured forth in theſe ſhades of death, flowing through the created Image, overflowing and taking it into it ſelf, is that precious and Divine Blood, which by its *myſterious waſhings* maketh the crimſon and ſcarlet ſins or ſtains upon this Image *whiter* than the whiteſt wooll *or ſnow.*

In this Divine Death, the ſhadowy Image, with all its evils of diſorder and enmity, are now *paſt away* for ever, in reſpect to any reality, ſubſtantiality, or *ſubſiſtence in themſelves*; they remain only as figures, in the Divine ſhade of this death, in which ſhade the heavenly Image bears all in its pure, although *obſcured boſom.* It is now the Root of eternal Love, and eternal Life in Death, receiving into it ſelf all the Creatures, with all their diſorders and enmities. They all now do here *put off* their *Realities*, and become only myſterious ſhadows, through which the ſupream Beauty and Sweetneſs ſpringeth and ſporteth it ſelf. But the Original Glory, in the Perſon of Chriſt, having now finiſhed the myſtery of its *deſcent in the Creature*, and in this final diſſolution taken the Creature again into it ſelf as its firſt and proper Root, beginneth now its return and *aſcent.* As the Lord Jeſus died, ſo he riſeth again an *univerſal Perſon*, with *both Images*, created and uncreated, united in himſelf.

The eternal Glory, once in the firſt Creation, vailed it ſelf beneath a ſhadowy Image, to die in that Image; accordingly he died with it, and for it. But now he riſeth again, in the brightneſs of his heavenly Image, he raiſeth the *whole Creation* together with himſelf, as his proper and immediate Birth, as its pureſt and *loveliеſt Bride*, in the moſt intimate, entire, and mutual Union with it ſelf, in all its glories, thus to live for ever in the richeſt and cloſeſt embraces of each other.

Here now ye have a *three-fold Reſurrection* in one:

1. The *Divine Image*, which is eternal Love and life it ſelf, as it had been vailed, as it had ſuffered and died in the Creature, *riſeth* ſweetly and gloriouſly from beneath all thoſe ſhades into its own freſheſt and fulleſt Beauties: Thus it riſeth in the midſt of the created Image.

2. The

2. The created Image, was once a fair entire Picture, of the eternal Beauty, living a Divine Life, breathing a Divine Sweetneſs, being a Divine Paradiſe in it ſelf, to it ſelf, while it ſtood as a pure reſemblance of its Divine Original. But by its *fall* into the infernal Deep of Sin, it *ſtained* it ſelf, it broke it ſelf all to pieces, it buried its Life, Beauty, and Sweetneſs in a dreadful and hateful death. Now having *put off that death*, in the death of Chriſt, it *riſeth again* in the boſom of the Original Glory, not only in its fulleſt Beauty and Sweetneſs, but a Beauty and Sweetneſs *far more excelling*. It was before its fall, a ſweet ſhade, an earthly Paradiſe. The ſhade vaniſhed into darkneſs, the Paradiſe faded and diſappeared. But now it riſeth as the *Sun-ſhine* of the *Godhead*, as the ſweeteſt Light, at once lying in the Boſom of the higheſt Glory embraced by it, and ſurrounding that Glory with its embraces, by a mutual, immediate, and eternal Union.

3. The fall, the diſorders, the wounds and death of this ſhadowy Image, ſo dreadful and hateful as they ſtood in *time*, now alſo have their Reſurrection, and put on a *new appearance in eternity:* Having now paſſed through the Death and Sufferings of Chriſt, where they put off all their evil, by *putting off* all their own *proper reality*; they ſtand in his Reſurrection as *figures of eternal Glories*, which are themſelves alſo Glories in the Boſom of their Glorious Original: They are ſeen now, as they eternally ſpring up and flouriſh in the Garden of the Divine Mind, as they bear their part, and ſhine in the univerſal Beauty of the Divine Image and Work. As the eternal Original with its Paradiſical ſhadow lay hid in them, like a Flower in its Seed in the Earth, as both theſe Glories now are ſprung forth through them, and bring forth them again, as *eternal Lights*, in the light and circle of their own Beauties: So is Chriſt in the circle of the Throne of God, as the Lamb that was ſlain, *where* his wounds appear in his glorified Perſon; not as *Wounds*, but as *Beauties*; not as Fractures or Stains, but as *Diamonds* or Pearls in the Crown of his Righteouſneſs and Glory. Perhaps I may ſeem too long upon this part of my Diſcourſe, but we read of a *Sanctuary* into which the Holy Spirit entreth, when it is perplext with the outward face of the Divine Providence in the evil of ſin and Sinners, and of Sufferings to the Saints. There it ſeeth the end of all. There the myſtery openeth it ſelf into an univerſal Uniform piece, and proſpect of Divine Beauty and Delight, *Pſal.* 73. If I be not deceived, *Jeſus* riſen from the dead, in this order and manner is *this Sanctuary*, this Temple of Grace and Truth. He hath now *rent the Vail of his Fleſh*, and opened himſelf into an univerſal eternal Spirit. He now ſhines out with a ſweet amiable clearneſs and glory, into an *univerſal* eternal *Light*.

In this Spirit, which is this Light of Life, the whole courſe of his Work in the Creation, and in Providence, his Incarnation, Sufferings and Death, *preſent themſelves* in all the ſmalleſt threads and contextures of them, as one Divine piece, as full of Divinity every where. Here all in the whole, and in the parts, preſent themſelves

to

to the ſpiritual Eye, as beautiful and bleſſed Spirits, in numberleſs troops, by a *Divine ſport* figuring their immortal Glories in all Varieties of lights and ſhades, hiding their Glories beneath theſe figures, breaking with their Glories out of theſe figures, as ſo many Suns out of their Clouds, ſhewing their figures themſelves as Glories. Like the Palms, and Lilies, and Cherubims of the Temple, carved firſt in Cedar, and then covered with maſſy Gold. In the mean time all theſe numberleſs Spirits, in their whole play from the beginning to the end, are *comprehended* in this *one Spirit*, the univerſal Spirit of Harmony, Order, Beauty, and pleaſantneſs in all. *Jeſus riſen from the dead, the firſt, and the laſt, the ſame yeſterday, to day, and for ever.*

O the Wiſdom! the Power! the Grace! the Glory! the unſearchable Riches of the myſtery of God in Chriſt! What a depth is this without any bottom? What an heighth without any bound? What a breadth? what a length without any meaſure? How doth it ſtretch forth it ſelf beneath all, above all, through all, beyond all things, or thoughts? Who can ever ſatisfie himſelf with any the richeſt, the fulleſt forms of words or conceptions, in conceiving or expreſſing this *Myſtery, this Jeſus.*

But I have now brought to an end, according to my weak manner, the reducing the diſorder it ſelf into order, in the Perſon of Chriſt, by theſe three ſacred ſteps of *Expiation*, *Compenſation*, *Abolition*, of the Diſorder in the Order, or which is the ſame, the *Renovation* of the Order in all. I have endeavoured to ſhew how every thing of particular order and diſorder, hath been made beautiful in its ſeaſon, keeping its time in the Univerſal Harmony of this Song of the Lamb, in the Muſick of the eternal Word.

I have alſo attempted to open that myſtery, how this Work of God, in every part of it, with its Beauty, is *for eternity*, the light of eternity, being the only light of Truth, with a golden Calm, an unſtained Sun-ſhine, of pureſt perpetual Peace, Pleaſantneſs and Glory. In this light of eternity alone, is the Work of God ſeen aright, in the entire piece, in the whole deſign, from the beginning to the end. As all times appear in this Light, leſs than a moment, a *point*, nothing, being as eternity in the undivided Unity of eternity; ſo are all the diſorders of time, no more, not ſo much as a ſhadow in a dream that is paſt, but as the higheſt and ſweeteſt Harmony in the undivided Unity of the eternal Harmony.

All this is true in the Perſon of Chriſt, to which the Scriptures give a clear Teſtimony. *All things are gathered together in one in Chriſt, both which are in Heaven, and which are on Earth*, Epheſ. 1. 10. *Having made peace through the blood of his Croſs, God hath by him reconciled all things to himſelf by him, whether they be things on Earth, or in Heaven*, Col. 1. 20. Theſe are true in us, as *Chriſt ſprings up in us.* Then only are we our ſelves baptized. Then only do we ſee all things unto us, together with us, baptized into the ſweet, ſhining, boundleſs, bottomleſs Sea of this univerſal and eternal Harmony, when we are *baptized into Chriſt. As many of us as are baptized into Chriſt,*

are baptized into his Death, and into his Reſurrection from the dead. How then can we live any longer in ſin, being now dead to it? How can we live any life beſides that of Holineſs and Heaven, being now riſen again with Chriſt into the Glory of God? Thus St. *Paul* excludes all pleas of the Fleſh, for a licentiouſneſs in ſin, from this Doctrine of the free and rich Grace of God in Chriſt, *Rom.* 6. 1, 2, 3, 4.

I am now come to the end of my deſign upon this Scripture, *Eccleſ.* 3. I have been large in the proſecution of my deſign upon this Scripture; my purpoſe was to reconcile the abſoluteneſs of the Divine Sovereignty, Wiſdom and Power, through this whole Work, with the Divine Juſtice, Goodneſs and Glory, in the determination of the Will, by its eſſential Principles, by the uninterrupted order, and connexion of cauſes; by the firſt and univerſal Cauſe, which is moſt intimate to every effect, and worketh moſt of all; *Secundum modum naturæ*, in a natural way, as being the *natura naturans*.

I promiſed two other Scriptures, for the making good of this deſign; I will lightly touch them, and ſo haſten to an end of my Diſcourſe.

The Lord hath made all things for himſelf, yea even the Wicked for the day of evil, Prov. 16. 4.

There are *four* parts clear and diſtinct in this Scripture.

1. An *efficient* cauſe or beginning, *The Lord Jehovah.*

2. The *final* cauſe or end, *For himſelf.*

3. The *univerſality* of the effect, and influence of theſe Cauſes, *The Lord hath made all things for himſelf.*

4. A *confirmation* of this univerſal influence of theſe Divine Cauſes upon every Effect, by a particular and moſt eminent inſtance; *Yea even the Wicked for the day of evil.*

Three things are remarkable in this particular inſtance:

1. It is brought in as an anticipation of an Objection, and with a two-fold Aſſeveration; *Yea, even.* Here in this point men are apt moſt of all to doubt the continuation and univerſality of the Divine influence. What, ſay they, hath God made all things for himſelf? What the evils of Sin and of Suffering? Here men of greateſt wit through all Ages have been at a ſtand, not knowing how to faſten the golden Links of the Divine Chain, in the Work of God, one within another. Here they have broken the Chain of the holy and heavenly Order. Here therefore the Divine Wiſdom by *Solomon* peculiarly faſteneth the Links, and maketh the Chain entire, that he may encloſe the whole Work, as one compleat piece, within the ſame *Divine beginning* and *Divine end*, knit together by the ſame Divine influence, running equally through all parts, and making all one; *The Lord hath made all things for himſelf; yea, even the Wicked for the day of evil.*

2. The effect in this particular inſtance is remarkable. This effect is, *every wicked perſon* under the formality of a wicked perſon. As a Creature, an Angel, or a Man, he cannot be the ſubject of any queſtion or doubt. The evil of ſin, by which he is conſtituted, and denomi-

denominated wicked, is clearly deſigned by this emphatical inſtance. I have often already expreſſed the manner of the influence and operation of the Divine Power and Providence, upon the evil of ſin, and ſo of a Sinner, under the formality of ſin. All evil being a defect, depends upon the firſt Cauſe, together with all intermediate Cauſes, in their *deficiency* only, and in the ordination of circumſtances.

3. This inſtance brings in this particular effect in its inſeparable connexion with its ſubordinate end; *The day of evil. The Lord hath made all things for himſelf; yea*, even the wicked perſon, who becomes wicked by the evil of ſin. He hath made the inſeparable connexion between the evil of ſin and the evil of ſufferings. He hath made this evil perſon by an inviolable Order for *the day of evil*, the evil of Sufferings. He hath made this evil perſon, this evil of ſufferings, the connexion between theſe two, as the effect and next ſubordinate end; For himſelf, the Ultimate and laſt end, the bleſſed, the glorious Crown of all. I will finiſh this Subject with two or three brief and clear Obſervations drawn from this Text.

1. The beginning and the end of all things, are the *ſame*. God in his moſt glorious Eſſence, the only, the ſupream, the univerſal, the eſſential Good, an infinite Good.

2. The end is the firſt and chief Cauſe, moving all other Cauſes, and directing their motions from the firſt, to the laſt motion.

3. All things are *bounded* by theſe two; *The firſt beginning, and the laſt end.* All things in every ſtep of all effects, of all ſubordinate ends, are in motion, and in the way to the laſt end. They reſt not, they attain not their mark, to which they are deſigned, from the beginning by the firſt and univerſal Mover, till they arrive at this their laſt end.

4. The laſt end gives *amiableneſs*, beauty and perfection to all things, as the means of bringing forth this end. It gives this beauty and perfection to them *three wayes:*

1. It ſelf runs along through all things, in their whole way to it, as the firſt *univerſal Mover*, as the firſt and univerſal virtue and force which moves in all, and moves all throughout from the beginning to the end.

2. It comprehends all in it, as the boſom, or neſt, in which the whole is deſigned and formed.

3. It reſts upon all things in every part of the work, and ſtep of the way, as the life and light of the univerſal Order and Harmony; which attracts, directs and conducts all to it ſelf.

4. It gathers up all things at laſt into its ſelf, as the term and mark to which all things move, in which alone all *motions ceaſe*, and are changed *into reſt*. Every thing in its Ultimate end gaineth its perfection, its true and proper ſelf. Every thing is ſo far it ſelf, as it is perfect; ſo far as it is imperfect, it falls ſhort of it ſelf; every *imperfection* being a *privation* of being, and ſo to each ſelf a privation of it ſelf, according to its degree. This is the ſweet and muſical cloſe. This is the bright and beautiful crown of all things, the *beginning* and the *end* meeting in one.

5. The

5. The end it ſelf, as it is the firſt Mover, ſo doth it laſt of all ceaſe from its motions, and terminate them in its own beatifical Reſt. This is the end perfectly accompliſhed, when all things tending to this end, meet in the perfection of the end. The end therefore never returns to its reſt, till it reſts with its full perfection in every part of the Work, in every particular form directed to it ſelf. Our Divines teach us, That the *Glory of God* is the *Ultimate end* of all things, not the *eſſential*, but the *manifeſtative Glory*; ſo the Glory of God, then only finds reſts, when it reſts with a full revelation of it ſelf, unvailing all its Beauties, unfolding all its Sweetneſſes in the boſom and face of each part of the whole Work of God. So the Divine operation and motion ceaſeth not in any part of this Divine Work, until all reſt in the boſom of this Glory, perfectly diſplaying all its Pleaſures and Delicacies upon it: For this manifeſtative Glory is the end of all. The end mutually gives to, and takes from all the means to the end, *reſt* and *perfection*. Thus God hath made all things, all effects, with all their ſubordinate ends, *yea, even the wicked alſo, for the day of evil*, his *ſubordinate* end; for this Great and *Ultimate* end, *himſelf*, in the brightneſs and full out-ſhinings of his Glory.

I paſs now to the third Scripture, *Rom.* 11.

If I deceive not my ſelf, I ſeem to my ſelf to diſcern in this Scripture a rich Mine of Divinity, of Divine Truth and Glory, in which no Workman hath yet laboured. But it is not agreeable to my preſent time, or purpoſe to open, or point out this Mine, if I were furniſhed with an heavenly ſtrength and ſkill ſufficient for it. I ſhall now only touch at ſome verſes in this Chapter, which contibute to my preſent Deſign, verſe 23. *God hath ſhut up*, or as it is in the Greek, *God hath locked up together all in unbelief, that he may have mercy upon all.* St. *Paul* in this Chapter ſets before us, God as the moſt ſkillful Painter, ſweetning and beautifying his Work in the whole, and in the parts of it, by the mixtures and interchanges of Light and Shades, Grace and Severity, ſtill terminating all in the ſweetneſs and light of the Divine Grace, as the end of all.

From this Contemplation he raiſeth himſelf into, and loſeth himſelf in the pleaſant heighths of a Divine Extaſy, verſe 33. *O the depth of the Riches, and the Wiſdom, and the Knowledg of God: How unſearchable are his Judgments, and his wayes paſt finding out?* Every Work of God hath a three-fold Depth of Riches.

1. A Depth of Riches, the riches of Power, Purity, Beauty, Love, Goodneſs, Grace and Glory.

2. A Depth of Wiſdom, of Divine Contrivance, of perfect Harmony.

3. A Depth of Knowledge, comprehending all endleſs and infinite Varieties in a clear view at once.

In every part of the Work of God do all theſe Depths meet, which ſwallow up the moſt capacious Spirits of Saints and Angels into themſelves, but can be fathomed by no Spirit. The diſtinct judgment in which any one, the leaſt piece of this Work is wrought, hath ſo boundleſs a depth, heighth and compaſs in it, that it is

altogether unſearchable. The way of God in it is a Divine ſecret, and myſtery of Grace and Glory, which hath ſuch receſſes, ſuch endleſs Varieties in it, that it cannot be traced by the Foot, or diſcovered by the eye of any Creature.

St. *Paul* foundeth this *incomprehenſibleneſs* in the Work of God, upon the incomprehenſibleneſs of the Divine Mind. He foundeth this unbounded Treaſure of Divine Goodneſs and Glory in the Work of God, upon the abſoluteneſs & freedom of the Divine Nature, ver. 35. *For who hath known the mind of the Lord? and who hath been his Counſellor? or who hath given firſt to him, that it may be given again to him*, by way of return or exchange. As are the Riches of the Divine Mind, which firſt forms in it ſelf the Ideas of all its work, and then forms every work according to that Idea which reſts upon every Work, as the Seal upon the Print in the Wax; ſuch are the Riches of God in every part of his Work. As is the abſoluteneſs & unlimitedneſs of the Divine Nature, which *conſulteth with nothing, conſidereth nothing in the Creature*, but taketh the *meaſure* and the manner of all his Works from *eternal patterns*, in his moſt glorious Eſſence, and is put on, and taketh the riſe of all his Works, from the ever-ful, ever-flowing, over-flowing fountain and boundleſs Riches of his Godhead; ſuch are all the operations and emanations of the Divine Nature. Thus St. *Paul* concludeth, and *juſtifieth* the Divine Wonders of incomprehenſible Riches, Wiſdom, Knowledge: The Divine Wonders of an abſolute, unconfined freedom in all the Works of God, by the cauſe of all, verſe 36. *Becauſe of him, and by him, or through him, and to him, are all things.*

Plato maketh three Cauſes alone, the { Efficient, Formal, or Exemplar, } and Final.

St. *Paul* wraps up all theſe in *one*, in God alone. He is the beginning, the way, the end of all. He is the Fountain, out of which they all ariſe in their ſeveral ſtreams: He is the Chanel in which every ſtream runs along; He is the Sea, into which they all flow; where they loſe not their Diſtinctions, but riſe up to the perfection of them, in this Marriage, with the firſt, the full and unbounded Glory.

To what unbounded expectations of Divine Riches, ſurmounting all expectations in every Creature, may we now raiſe our thoughts, when the beginning, the way, the end of every thing, thus lies in the Godhead? when this *Boſom*, the Treaſures of all Glories and Sweetneſſes, is to every thing its *Fountain*, in which it riſeth; its *Chanel*, in which it runs along; its *Sea*, in which it ends. How juſtly doth St. *Paul* ſet a Crown of Glory upon the Head of the Deity in all its Works, *To him is glory in the Generations*, ſo may we moſt properly read the words. How ſweetly doth he ſeal up his own Faith, Underſtanding, Love, in ſweeteſt Reſt, and fulleſt Joy, with this Glory, *Amen. Of him, through him, and to him, are all things; To him be Glory for ever, Amen.*

Thus,

Thus, this laſt Scripture in a clear Harmony, with the other two, ſeems to give a ſweet and full cloſe to the Divine Muſick of this heavenly Truth, and leaves theſe divinely-delightful touches upon our Spirits.

1. God, the only Good, is equally abſolute, entire, univerſal, in ſhutting, or locking up all men in *Unbelief*, the Priſon, the Dungeon of *deepeſt darkneſs*; as in ſhewing mercy, which is the opening to them, the taking them into the Palace of eternal Light, the Light of Life, the Light of Love, the Light of Glory. *He ſhuts*, and *none can open*; *he opens*, and *none can ſhut*. Theſe are the *two Cardinal Acts*, the *ſhutting up under belief*, and *the ſhewing mercy*. Upon which the *whole work* of the Divine Providence *moves* through Earth, through Hell and Heaven, through Time and Eternity.

2. Shewing mercy is the *end*, ſhutting up in unbelief is the *means or* way to this end. Mercy is one of the ſweeteſt names of Love, the ſhutting up in unbelief is then an Act of Divine Love: For all motions to the end, are in the virtue of the end; the end is the light, the life, the lovelineſs of the means. All means and ways to the end, are firſt comprehended in the end. The end by it ſelf immediately formeth them upon the Spirit of the Agent: The end through the Spririt of the Agent bringeth forth it ſelf into them, as ſo many tendencies to it ſelf, as ſo many gradual, orderly ſpringings forth of its ſelf. The end at the laſt comprehendeth them all again in it ſelf, as making up the perfection of the end, and having their perfection in the end. Thus the *ſeverity* and wrath of God, in its ſevereſt Act, the *ſhutting up men under unbelief*, is *Love*, and divinely-lovely.

3. God, and Love, in this Work of his, appear to be both one. For Love is the end of Wrath; By being the end, it is alſo the beginning, and the way. So alſo is God, *For of him, and through him, and to him, are all things; to whom is the glory through all Generations.* The *higheſt expreſſion* of God, unto our capacity, as he is in the ſimplicity of his Divine Eſſence, is *Love*. *This* is his Glory, as he is unvailed, unclouded. *This* is that that darkens and thickens it ſelf into every Vail or Cloud. *This* is a ſweetning, a gilding upon every Vail, every Cloud. God, as he is Love, is the beginning, the way, the end of every Work, through every Generation; and ſo the Glory in every Work, to all generations.

4. God in his Work is abſolute, and *abſolutely free*; He taketh no counſel, he is touched with no motive from any thing *without himſelf*. The reaſon and rule of all his Works, is alone from himſelf from *within*: All within is the Unity, the ſimplicity of the Divine Eſſence, uncapable of any mixture or compoſition; all meer, clear, pure Love.

5. The Work of God, in ſhutting up in unbelief, and ſhewing mercy, is an unfathomable Depth: But is a ſhining Depth of moſt perfect Beauty and ſweeteſt Light. For it is a Depth of Divine Wiſdom, it is a Depth of Glory and unſearchable Riches. It is a moſt delicious Depth of Divineſt Love, the unſearchable Treaſure of all the moſt lovely, and moſt loving Sweets and Joys. The work

of God is unſearchable, incomprehenſible, infinite; but an unſearchable, incomprehenſible, infinite Love and Glory. Let us therefore expect in this Work to meet with Difficulties too great for our Underſtanding. Let us be content to ſay, Here is a Depth unfathomable, not to my Spirit alone, but to every finite Spirit of Man or Angel. Then let us add from our knowledge of whom, whoſe the deſign and the work is; It is a lovely, a delightful Depth; a Depth of pureſt Glories, and riches of Loves: So let us gladly caſt our ſelves into it, to be ſwallowed up by it; concluding all with theſe words, *I cannot receive, nor comprehend thee. Do thou receive and comprehend me.* O Depth infinitely too glorious to be comprehended by me! O my ſelf infinitely bleſſed, in being comprehended by thee!

I come now to the third Reaſon I am to anſwer.

Reaſon 3, The Language of the Scripture, in the whole current of it, ſeemeth generally to run along upon this ground, of an *undetermined freedom* of the Will of Man. The Divine Will is *cleared* from the evils of Sin and Suffering. The Will of Man is *charged* with them. Agreeable to this, are the Divine Precepts, Prohibitions, Promiſes, Threatnings, Admonitions, Reproofs, Complaints, Expoſtulations, which compoſe a great part of the ſacred Writings.

Anſw. I anſwer by a diſtinction; This manner of Language, *As I live, I deſire not the death of a Sinner. Why will ye die, O houſe of* Iſrael? with all expreſſions like to theſe, are either,

1. Proper and plain.
2. Figurative and myſterious.

1. If they be proper and plain, two great Difficulties ariſe.

1. The true and living God, thus repreſented, appears like *Homers* Gods, and the Gods of the Poets. *Weak, querulous, paſſible, ever in contentions and combates.*

2. While the Divine Will in that, on which it fixeth it ſelf with ſo great truth and intention, is capable of being oppoſed and defeated, it appears deſtitute of *Wiſdom, Power* and *Bleſſedneſs.*

2. If they be figurative and myſterious. The figures firſt are to be determined, and the myſtery vailed, beneath the figure, to be diſcovered; before we can eſtabliſh any certain, or clear ſenſe upon them.

1. The figure made uſe of in this manner of Language, is, by the conſent of Divines, complicated of an *Anthropopathy*, and a *Metonymy.*

2. The *Anthropopathy* is then, when paſſions proper to man are attributed to God.

2. The *Metonymy* is of the cauſe ſet for the effect; and the things *ſignified* in the place of the *ſign.*

So thoſe changeable paſſions in created Spirits, which bring forth and expreſs themſelves by changes of good or evil; the effects and ſigns of thoſe paſſions are applied to the unchangeable God, when he bringeth forth the like changes in his Work. So the *Jews* ſay, That the holy Scriptures ſpeak with the Tongue, and in the Language of a Man; But all ſuch figurative expreſſions concerning God, are to be under-

underſtood with this Caution. Every thing indeed in the Creature is a figure, which hath its Original pattern anſwering to it in the Divine Nature: But all imperfections attending the figure, are to be removed: All perfections in their utmoſt heights, and moſt abſolute fulneſs, are to be attributed to the Original pattern, when by the ſhadowy figure in the Creature, you look to the exemplar and primitive truth in God. So by theſe changeable and diverſe paſſions in man, you are to repreſent to your ſelves in God, a Goodneſs, a Power, an unſearchable Riches of Variety, and manifoldly various Wiſdom; and all theſe apart, and together, with the moſt abſolute ſimplicity, and higheſt Unity in the Divine Eſſence, producing all diverſities of accidents, all changes of good and evil in the Divine Deſign, which cometh forth at once, as one piece, divinely Rich, in all Varieties from him, and as one entire Image filled with the riches of all diſtinct Beauties of him, who is unchangeable, and moſt perfectly one.

2. Having thus determined of the Figure; Let us try to lift up the Vail, and diſcover the Divine Myſtery beneath this Figure.

I ſhall endeavour to take a Proſpect of this Divine Secret, and hidden Glory, by ſeveral ſteps or degrees.

1. The letter of the Scripture, in the general ſtream and current of it, is the Miniſtry of the Law. So St. *Paul* in divers places diſtinguiſheth the Law and the Goſpel, or the Covenant of Works, and the Covenant of Grace, 2 *Cor.* 3. 6. *Who hath made us able* (ſpeaking of God) *Miniſters of the New Teſtament*, or the New Covenant, *not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth life.* In the following verſe, the engraving of the Law in Tables of Stone, and *Moſes* are mentioned. Again, in proſecution of the ſame Diſcourſe, *Moſes* with his Vail is brought in; To this are oppoſed in the 17. and 18. verſes, *The Spirit of the Lord, the liberty of the Spirit, the ſight of the Glory of the Lord, with an unvailed Face*, the tranſiguration of the Soul into the *ſame Image*, from *glory* to *glory*, and all this by the *Lord*, the *Spirit*.

Theſe things laid together, ſeem to make it clear, that in the ſenſe of the *holy Apoſtle*; the *letter*, the propoſal and preſſing of any truth or goodneſs upon us, in a literal and moral way only, whether outward or inward, amounteth to no more then the old Covenant, the Miniſtery of the Law: on the other ſide the new Covenant, the *Goſpel* is the *Spirit himſelf* miniſtring himſelf through the letter to us, taking off the Vail which lies upon the letter, and upon our hearts, bringing us forth into the *Liberty*, the open Light, and the Divine Life of the Spirit, giving us a naked view of the Face of Chriſt, in his ſpiritual and heavenly Glory, and by this view transforming us into living Images of the ſame Glory, ſpringing up, and encreaſing in us unto the perfect day of eternity. Suitable to this, is that of St. *Paul*, *Rom.* 10. 5. *Moſes* deſcribeth the Righteouſneſs which is of the Law, *That the man which doth theſe things ſhall live by them.* Whatever impoſeth upon us any thing to be done by us, as an antecedent condition to any conſequent good, is the *Law* oppoſed to the *Goſpel*. The

Law

Law maketh *Precepts the ground of Promiſes*; *He that doth theſe things ſhall live by them.* But the *Goſpel* maketh *Promiſes*, the ſure, the ſweet, the precious pleaſant *ground of Precepts.* So St. *Peter*, 2 *Pet.* 1. teacheth us, That by the Glory and Virtue of the Godhead calling us to it ſelf, moſt great and precious Promiſes arē given us, that by theſe we may be made partakers of the Divine Nature. So St. *Paul* engrafts Evangelical *Precepts* upon Evangelical *Communications* of the Divine Nature through Evangelical Promiſes. *Work out*, ſaith he, *your ſalvation with fear and trembling, for it is God that worketh in you both to will and to do*, Phil. 2.

2. The proper end of the Law in the deſign or effect, is not Love, Righteouſneſs, Life, and Bleſſedneſs; but Condemnation, Death, and Wrath, 2 *Cor.* 3. 7. It is called the *miniſtry of Death.* At the ninth verſe, The *miniſtry of Condemnation.* St. *Paul* in another place ſpeaketh plainly, That, *if there had been a Law which could have given Life, Righteouſneſs ſhould have been by the Law.* St. *Paul* inſtructeth us in two eminent eſſential differences between the Law and the Goſpel. Firſt, The Law by Deſcriptions, Commands, Allurements, Terrors, ſetteth Righteouſneſs before us; but infuſeth not a new Nature, a new Life into us, which may of its own accord bring forth Righteouſneſs, as Plants ſpring up out of the ground, and out of their proper root. Secondly, The Law not *giving Chriſt* himſelf to us, to be a quickning Spirit in us, to be our Life, to be one Life with us, cannot give us Righteouſneſs, either to the *acceptation* of our Perſons, or to the *Sanctification* of our Natures.

3. The Law which is the Miniſtry of Wrath, is not the firſt or chief deſign of God: that in which he begins, or with which he ends. The Divine Love, the Beauties of Holineſs, and the Divine Nature, Immortality, the Glory of God, founded and wrapt up in that one Seed, which is Chriſt, from whom, together with whom, for whoſe Joy and Glory ſake, they ſpring freely, fruitfully, irreſiſtably, ſubduing all things to themſelves. Theſe are the *firſt* and *chief deſign* of God, the *good pleaſure of his Will.* So St. *Paul* teaches us, *Gal.* 3. That the *promiſe* in the Seed was *firſt*, and the *Law* came *after* that; which cannot therefore fruſtrate the deſign of the Promiſe and of the Seed.

There is a beautiful and rich Scripture opening the Glory of the Divine Deſign of the Lord to us, *Rom.* 5. 20, 21. *But the Law came in by the by, that Sin might abound; but where Sin abounded, Grace hath abounded much more: That as ſin reigned unto death, ſo Grace might reign by Righteouſneſs unto eternal life, through our Lord Jeſus Chriſt.*

Two things are remarkable here.
1. The way of the coming in of the Law.
2. The end of bringing in of the Law.

1. The way of bringing in of the Law, is moſt elegantly and amply expreſſed in that one word (παρεισῆλθεν.) The Law was not brought

brought in *firſt* from the beginning, nor for its *own ſake*; that it ſhould be the *end*. Grace, the Divine Love, the everlaſting Righteouſneſs, eternal Life in the Seed, the eternal Son of God, the Image and fulneſs of the Godhead, the brightneſs of his Glory; Jeſus Chriſt was the *great deſign*, for which all things are *conſtituted*, to which all things *ſerve:* In which God *beginneth* and *endeth* all his Works, all his Counſels, and in which he eternally *reſteth*. In the ſtream and current of this Deſign, the Law it ſelf is brought in as *ſubſervient* to it. In *Dramatick Poems*, which have the deſign laid in ſome one entire, great, and glorious action; the continuance is ſet off, heightned by two eminent parts in it. δεσις, and λυσις, *a knot tyed faſt* in the courſe of the action; then the *uniting of this knot*, which makes the action more full of Variety, more glorious, more delightful. Thus in this great action of time and eternity, the bringing of the Sons of God to Glory, by their glorious Captain Jeſus Chriſt; the Law is brought in, in the courſe of it, as a *knot tyed faſt*, which no created Power is able to *unty*, or to underſtand how it ſhould be *looſed*. This is the way of bringing in the Law.

2. The ends of the Law are of two ſorts:

1. The proper and next ends.

2. The extrinſecal and Ultimate ends.

1. The proper and *next ends* of the *Law*, are *Sin*, Condemnation, Death, and the *Divine Wrath*. So that St. *Paul* ſaith in this Scripture, *That the Law came in, that Sin might abound.*

1. The Law let in Sin, ſo St. *Paul* teacheth us expreſly, *Rom.* 7. 8. *Sin taking occaſion by the Commandment, wrought in me all concupiſcence.* Again, as the 11. verſe, *Sin taking occaſion by the Commandment dreeived me, and ſlew me.*

2. The Law heightens Sin, ſo that expreſſion teſtifieth, *The Law came in, that Sin might abound.*

3. The Law by bringing in Sin, bringeth in upon us a *ſpiritual Death* in Sin. St. *Paul* ſpeaking as by a *figure* of all Mankind, in his own perſon, *Rom.* 7. 9, 10. *I was alive once without the Law*, (that is in Paradiſe) *but the Law coming, ſin revived or ſprung up into life*; but *I died.* Theſe three *ends* of the Law *flow* from it, not by it ſelf, nor from the *nature* of the Law; but by *accident*, from the *weakneſs* of the Fleſh, and of the *Creature*. So you read, verſe 10. *The Commandment which was unto life, in its own nature, was found to me unto death*, in the effects of it, *verſe* 13. The holy Spirit opens the deſign in theſe effects of the Law, *Is then that which is good* (namely the Law) *made death to me.* But *ſin*, that *ſin might be made manifeſt, wrought death to me by the good, that ſin might become exceſſively ſinful by the Law.*

God having a deſign which he intended to *enrich* with the fulleſt, the higheſt Glories of his Godhead, brings forth in the courſe of this deſign, a dark ſcene of all evils, Sin, Death, Wrath; The evil in this ſcene is carried on to its utmoſt extent and heighth; Thus the Variety becomes more full in the whole deſign, and the chief deſign is heightned in its ſweeteſt Glory. God through his infinite Wiſ-

dom,

dom, ſo bringeth in this ſcene of ſin and evil, that himſelf is perfectly pure, and good in the contrivance and conduct of it. He ſetteth up a *Law*, *good*, holy, and *ſpiritual*, but ſuch that *ſin inevitably* may take *occaſion* from it through the *frailty* of Fleſh, and of the Creature, to ſpring up by it unto an overflowing Flood, to diſplay it ſelf over all things in its fulleſt, fouleſt Forms and Births.

4. The Law hath for its proper end, the conviction, condemnation and death of all men.

1. The conviction of the Law is two-fold:

1. Man is convinced of his frailty and conſequent mutability in his Primitive ſtate, before the Fall. So ſaith the *Pſalmiſt*, *Man in his beſt ſtate is altogether Vanity:* He is the ſhadow, not the very Image, the true Glory. He hath a ſhadow of Righteouſneſs, of Wiſdom, of Power; a ſhadow only of Life, a ſhadow of Being: Chriſt only in his heavenly Image, and eternal State, is the Life it ſelf, the truth of all theſe. Man in Paradiſe had no Being, Life, or Motion of *himſelf*, or in himſelf: As a meer ſhadow is no more than it is in its proper ſubſtance on which it depends. If it be any thing in it ſelf, it is no more a ſhadow, but the ſubſtance. The Spirit ſaith of the Heavens and the Earth, That God *turneth them, as the Wax to*, or *by the Seal*. The Divine preſence and appearance in man newly created, was the Seal to this Virgin Wax, which as it changed, changeth the impreſſions upon it together with its whole form.

2. The Law convinceth man of his faln ſtate, of the *evil of this ſtate*, that there is no good, or power of good at all in him. That the whole perſon and nature of man is only evil, and altogether evil. Thus St. *Paul* chargeth Mankind univerſally, *Jews* and *Gentiles*; *There is none that doth good, no not one. The poyſon of Aſps is under their Tongue, they are altogether corrupt: They have not known the way of peace.* He preſſeth this charge univerſally by theſe words; *Now we know, That that which the Law ſaith, it ſaith to thoſe that are under the Law.* Now we know that all Mankind, according to the ſtate of nature, and in the firſt Creation, is under the Law: if there be any *difference* found among men, it ariſeth not from nature, or the principles of Creation; but from *common Grace*, ſupernaturally communicated by virtue of the *heavenly Seed*, all along ſown and ſpringing up in the nature of man.

Now to this conviction, as to their proper end, are directed; The precepts, the vehemency of exhortation, expoſtulations, comminations, and allurements which God maketh uſe of to man through the whole Scriptures: That man may be ſenſible (if he be capable of any ſenſe) that he is dead in ſin, that there is no principle, no power of good at all in him, which may be a ground to receive this good ſeed caſt from *without* upon him; that it may take root in it, and bring forth fruit by it.

2. The Law is a miniſtry of condemnation, ſo St. *Paul* expreſly ſtiles it. This conviction and condemnation both, the *holy Apoſtle* preſenteth clearly to us, when he ſaith, That the end of this whole miniſtry is, *That every mouth might be ſtopped, and the whole world become guilty before God.*

3. The

3. The laſt end of the Law is Death. *Death* upon all Mankind, upon the whole perſon of man, a *ſpiritual* and *natural* death; Death here, where man is truly dead, while he ſeems to live: Death in the departure out of this life, death after this life, in Hell, in torments: This death is without any Ranſom or Redemption within the compaſs or power of the whole Creation.

Theſe are the proper and next ends of the Law: Before I come to the remote and Ultimate ends, I ſhall make my way clearer, by anſwering an Objection, which may here ſet it ſelf in our way.

Object. Is it not the proper and next end of the Law to be a rule of Holineſs, and a guide to it?

Anſw. Indeed not rarely, the *form* of each thing, being its *perfection*, is called the *end* of it. But if we diſtinguiſh the *formal* and the *final* cauſe, this is not the *end*, but the eſſential *form* of the Law. The true *form* and *eſſence* of the *Law*, is a *propoſal* of *good* and *evil* to man, as the *object* of his *choice*. In the Law we have before us the good of Holineſs, with its Divine Nature and Beauties, with its attendant joys and bleſſedneſs; The evil of ſin, with its hateful form, and the mouſtrous diſorders in the nature of which an *Angel* becomes a *Devil*, and which is the proper conſtitutive form of a Devil, together with the conſequent horrors and torments extending themſelves to the nethermoſt Hell. Thus is the Law (as now we ſpeak) in its eſſential form, a *covenant of works*, preſenting to man holineſs and ſin, with life and death accompanying them: that he may make his choice, by embracing holineſs, taking life in it, and together with it. Or by entertaining ſin, receiving death into his whole perſon, and all his ſolaces round about him.

From this eſſential form of the Law, ſee how the Law is directed to the fore-mentioned ends. Man is compoſed of the *light of God*, and his *own proper darkneſs*. Theſe two, the *Schools* call the *Act*, and the *potentiality*; the *form*, and the *matter*; *being*, and *not being*, which conſtitute every Creature.

The darkneſs or nothingneſs, which is the Creatures own, is the *proper ground of ſin*; which is its own form, and is a privation, or deficiency, a falling to nothing. While the Divine Glory ſhines upon man, tempering, forming and confining this darkneſs, by its own light to an harmonious Union with it, it becomes the Daughter, and Image, and Spouſe of this Light. Now *ſin lies dead* in us, but the *man lives*. This Divine Life ſhining in the darkneſs, and through the darkneſs, is to him a Divine ſhadow of the Divine Light.

While theſe two ſtand *undivided* and undiſtinguiſhed to man in the Unity of the Divine Image, and in the ſimplicity of this Divine Unity; *ſin finds no way*, can take no *occaſion* to bring forth it ſelf into *life*. The Law comes, this diſtinguiſheth between the Light of God, and the *darkneſs* of the Creature *in man*. This is the *temptation*, and the ſtate of *tryal*. Abide, *ſaith the Lord to man*, with thy *darkneſs* in the *Divine Light*, as a ſhadow of the Divine Glory, in the *ſimplicity* of the Divine *Unity*; ſo ſhall this Unity, this Glory be a *Tree of Life to thee*; thou ſhalt eat of it, and live for ever: Thou

thy ſelf ſhall be as the fruit upon this Tree, which ſhall never fail, nor fall. But if thou *chooſe* to thy ſelf thine *own darkneſs*, if in this darkneſs thou *diſtinguiſh and divide* thy ſelf from the Divine Light, ſeeking to *captivate* this Light in thy *darkneſs*, and to turn it to a *glory to thy ſelf*, as if thou hadſt in thy ſelf, and in thine own darkneſs, the root upon which this Divine Light, with all its beauty, force and ſweetneſs grew. *This diviſion* in thy ſelf will prove to thee the *forbidden*, and that curſed *Tree of knowledge of Good and Evil*, in eating of it, thou ſhalt immediately die.

God thus in the Law preſenteth this trial to man; That he may diſcover man in the earthly Image of the firſt Creation, with all his Strengths and Beauties to be altogether ſhadowy: That he may make way for the *diſſolution* of this ſhadowy Image, (in order to the ſpringing up of the heavenly Image, as its proper ſeed, through it, into its ripe fruit and perfect form,) God with-holds his Divine preſence, appearances and influences from man, during this trial: Now the darkneſs which alone is mans own, diſcovereth it ſelf in its own proper deformities and confuſions; it *predominateth* in man, captivateth man entirely to it ſelf, becomes his *choice*, and his Lord.

Thus now ſin ſprings up, thus it takes life to it ſelf, bringing forth *death* together with it, which is the *perfection of ſin*, and of the Original Darkneſs, dividing it ſelf from the Divine Light, heightning it ſelf to an enmity againſt the Divine Light, making it ſelf by this means as a *Mark* and a *Butt* of *oppoſition* to the Divine Light, againſt which it ſhooteth all the fiery Arrows of the Divine Diſpleaſure and Wrath.

This ſeemeth to be the proper meaning of St. *Paul*'s *words*, before cited; *I had not known concupiſcence, if the Law had not ſaid, Thou ſhalt not covet. I was alive once without the Law, and ſin in me was dead: But when the Law came, ſin lived, and I died. Sin taking an occaſion by the Law, deceived me, and ſo ſlew me.* That of *mans own*, the *darkneſs*, was the *Womb*, *out of which ſin*, the deluſion of ſin, and death by ſin, *ſpring* forth into life.

There is one note upon this Scripture, which is very neceſſary for the enlightning of the whole ſenſe. Some Copies read in the 9. *verſ.* ἁμαρτία ἀνέζησεν, *Sin revived*; this ſuppoſeth a *former life* of ſin, this ſeemeth uncapable of any ſenſe agreeable to the Text, the Context, the Deſign of the Apoſtle in this place: But other Copies as that interlineary Greek Teſtament of *Arias Montanus* readeth it, ἁμαρτία ἔζησεν, *ſin lived*, now firſt *took life*. This reading alone furniſheth us with a ſenſe, in which all the expreſſions of the holy Apoſtle, ſcattered throughout this place, fall into a moſt beautiful Harmony.

St. *Paul* here ſetteth himſelf in the place of all Mankind, in Paradiſe. He deſcribeth to us, as in a *figure*, the *nativity* of ſin, its eſſential form or life, (if we may have leave ſo to ſpeak of a *privation*) the occaſion and manner of its firſt appearance, and taking life.

I have now finiſhed my Diſcourſe upon the ends of the Law, which are of the firſt ſort, proper and immediate: which are called by *Logicians*, the *ends* of the *work*. I paſs now to the remote and Ultimate

mate ends, which are ſtiled the *ends* of the *Workman*. I ſhall make my tranſition by this conſideration.

A Poetical Hiſtory, or work framed by an excellent Spirit, for a pattern of Wiſdom, and Worth, and Happineſs, hath this, as a chief rule, for the contrivance of it, upon which all its Graces and Beauties depend. That perſons and things be carried to the *utmoſt extremity*, into a ſtate where they ſeem altogether uncapable of any return to Beauty or Bliſs: That then by juſt degrees of harmonious proportions, they be raiſed again to a ſtate of higheſt Joy and Glory. You have examples of this in the Divine pieces of thoſe Divine Spirits, (as they are eſteemed and ſtiled) *Homer*, *Virgil*, *Taſſo*, our Engliſh *Spencer*, with ſome few others like to theſe; The *Works* of theſe perſons are called *Poems*. So is the Work of God in Creation, and contrivance from the beginning to the end, named ποίημα τοῦ θεοῦ, God's Poem. It is an elegant and judicious Obſervation of a learned and holy Divine, That the Works of Poets, in the excellencies of their imaginations and contrivances, were imitations drawn from thoſe Original Poems, the Divine works and contrivances of the eternal Spirit. We may by the faireſt Lights of Reaſon and Religion thus judge; That excellent Poets in the heighths of their fancies and ſpirits, were touched and warmed with a Divine Ray, through which the ſupream Wiſdom formed upon them, and ſo upon their work, ſome weak impreſſion and obſcure Image of it ſelf. Thus it ſeemeth to be altogether *Divine*, That that work ſhineth in our eyes with the greateſt Beauties, infuſeth into our Spirits the ſweeteſt delights, tranſporteth us moſt out of our ſelves unto the kindeſt and moſt raviſhing touches and ſenſes of the Divinity, which diffuſing it ſelf through the ampleſt Variety, and ſo to the remoteſt Diſtances, and moſt oppoſed Contrarieties, bindeth up all with an harmonious Order into an *exact Unity*; which conveyeth things down by a gradual deſcent to the loweſt Depths, and deepeſt Darkneſſes; then bringeth them up again to the higheſt point of all moſt flouriſhing Felicities, opening the *beginning in the end*, eſpouſing the end to the beginning. This is that which *Ariſtotle* in his Diſcourſe of Poetry, commendeth to us as the moſt artful and ſurpriſing *untying of the knot*, διὰ ἀναγνωσεως, or by a *diſcovery*. This is that which *Jeſus Chriſt* pointeth at in himſelf, who is the Wiſdom of God; The manifold Wiſdom of God, in whom all the Treaſures of Wiſdom and Knowledge lie hid, in whom all the Divine contrivances are formed and perfected. *What will you ſay, when you ſhall ſee the Son of Man return there, where he was at firſt.*

In this God himſelf ſeemeth to place the higheſt Beauties, the ſweeteſt Graces, the richeſt Glories of his whole contrivance and work, in bringing things down by the Miniſtry of the Law, to the laſt point, to the loweſt ſtate, to the moſt loſt condition, to the nethermoſt part of the Earth, to the nethermoſt Hell; And in ways *unexpected* by, *uncomprehenſible* to Men & Angels, to raiſe things again by the Goſpel to that firſt *ſupream Glory*, which was their *Original Patern in eternity*. The Law was brought in, *that ſin might abound*; That *where ſin had abounded, grace*

might ſuperabound. So the Wiſdom of the *Heathen*, and of the *Scripture*, both inſtructeth us, That God entertaineth himſelf univerſally, and divinely, with this great and pleaſant Work of making *high* things *low*, *great* things *little*; of making *little* things *great*, and *low* things *high*. *He ſendeth the rich empty away, and filleth the hungry with good things. He grindeth man through pain to duſt, and then he ſaith return again ye Sons of Men.*

But I have made a long tranſition. I come now from theſe *proper ends* of the Law, which were the deepeſt deſcents, which comprehended the reign of ſin by the Law unto Death, an Univerſal Death, the moſt killing death, a ſpiritual, never-dying death of immortal Spirits, as well the natural death of Bodies, ſeparate from their Spirits, to the *Ultimate ends* of the Law, in which ſome glimmering lights begin to dawn of the moſt deſired and delightful day ſhining from this black and helliſh night.

All theſe Ultimate ends of the Law are generally comprehended in *Chriſt*, *the Ultimate end of the Law.* The end of the *Artificer*, and of the *Agent*, of the *eternal Spirit* in the Law, is *Chriſt*. So ſaith the Spirit in the *Scriptures*, *The end of the Law is Chriſt*, Rom. 10. 4. He may well be the end of the Law, who is the end of all things; for whom all things are made. *The Law was given by* Moſes, *but Grace and Truth were by Jeſus Chriſt. Jeſus Chriſt came full of Grace and Truth*, ſaith St. *John* in the ſame Chapter, *Joh.* 1. 14, 17. Grace is the Divine Love oppoſed to the miniſtry of wrath by the Law: Truth is the naked Face and Beauty of the Godhead, the Light, the brightneſs of the Glory of God in the Face of Jeſus Chriſt, as he is oppoſed to the Vails and ſhadows of the Law. Thus *Chriſt*, that is, *God* in the nakedneſs and ſimplicity of the Divine Eſſence, *as he is Love*, as he is *Light*, the Light of Immortality and Glory, in which there is no darkneſs, is the *end* of all the *darknings*, *dividings*, and deſtructions, of all the *ſhadows* and *ſeverities* of the Law.

But this general end is to be ſubdivided into its ſeveral ſteps or degrees.

1. The end of the Law is to be a *priſon* for *faln man*, till Chriſt comes. This is the language of St. *Paul*, Gal. 3. 28. *But before the Faith came, we were kept in cuſtody under the Law, being ſhut up unto the Faith, to be revealed. Faith is the evidence of things not ſeen, and the ſubſtance of things hoped for.* The Divine Faith, is a Divine evidence of Divine things, divinely inviſible from an exceſs of Divine Light and Glory, too great for every natural eye, or underſtanding. The Divine Faith is the Divine ſubſtance of Divine things, the objects of a Divine hope. *Chriſt* is ſaid by St. *Paul to be the hope of Glory, and the end of the Faith of all the Saints.* He alſo is the *Light* and the *Life.* This then is the Faith, and the Revelation of the Faith of the Goſpel in the Saints; *Chriſt* the Light of the Glory of God, eternal Life, the quickning Spirit, the fountain of Life, the heavenly eternal truth and ſubſtance of all Good, our Hope, our End, comprehending all the Objects of our Hope, all our bleſſedneſs in himſelf. This Chriſt thus coming to us, forming a Divine Nature, a Divine Light,

Light, a Divine Eye, a Divine Underſtanding in us, ſhining forth in the midſt of us, ſetting all things good and deſirable in an inviſible and eternal Glory, in their heavenly truth and ſubſtance before us, open and manifeſt in the *midſt* of us, with their naked ſhining flowing Beauties and Sweetneſſes to be *poſſeſſed*, to be enjoyed by us, to become one Spirit with us, to form themſelves upon us, to *transform* and to tranſlate us into *one Spirit* and Image with themſelves, in the *fore-taſts* and firſt-fruits, as the *earneſt* and pledge of our hopes ſpringing up to a full fruition; *This* is our moſt holy, and moſt precious Faith, the Faith of the Goſpel, oppoſed to the Works of the Law. This coming of the Faith in this *verſe*, is expreſſed before, *verſe* 9. *by the coming of the ſeed, why then was the Law? It was added, becauſe of Tranſgreſſions, until the Seed came.* The Law then is a Priſon. In this Priſon all men are kept bound in Chains, ſhut up with Locks, and Bolts, and Bars, which *no force* can break, until the Seed, which is *Chriſt*, come. This heavenly Seed alone ſpringing up into a new Nature, a new Creature, a new Perſon, into an heavenly Image, and a Son of God in him, alone brings him forth into the Liberty of the Glory of the Sons of God. Now, before this Jeſus thus ſpringing up, and ſhining forth in him, the Priſon of the Law is *diſſolved*, and vaniſheth like an *enchantment*. The place in which it ſtood is known no more, for all is covered and filled, with the Light, Liberty, and Love of the eternal Spirit over-flowing and encompaſſing this Son and Heir of God, this fellow-heir with Chriſt. So ſaith St. *Paul* to *Timothy*, 2 Tim. 1. *The appearance of Chriſt in the Goſpel aboliſheth death, and bringeth life and immortality to light.*

2. The end of the Law is to be a ſhadow of Chriſt, and a Vail upon Chriſt. In the *Epiſtle* to the *Hebrews* we read, That *the Law had a ſhadow only of good things to come, not the very Image*, Chap. 10. verſ. 1. Jeſus Chriſt the Image of the inviſible God, is the very Image of all good things to come in the Spirit, and in eternity. The Law had a ſhadow of this Jeſus, with theſe good things contained in him: The Law was alſo a Vail upon this Jeſus, who with all theſe inviſible eternal beauties and bleſſedneſſes, lay hid and lived after an hidden manner in theſe ſhadows and figures of the Law, as beneath a Vail. You may ſee this, 2 *Cor.* 3. 15, 16. St. *Paul* ſaith of the *Jews*, *While* Moſes *is read, the Vail lieth upon their hearts. But when there is a turning to the Lord, the Vail is taken away.* He goeth on, *But the Lord is that Spirit; where the Spirit of the Lord is, there is liberty*; that is, freedom from the Vail: There is a beholding with open face, the Glory of the Lord Jeſus; a transforming of the Soul into the ſame Image, with an encreaſing Glory, *by the Lord, this Spirit.* Thus *Jeſus*, with all his Glories, was vailed in the Law; By the *removal* of the Vail, the *Law* becometh *Goſpel:* The naked Glories of our Jeſus flow forth upon us, and form us into one Glory with themſelves. St. *Paul* teacheth us, 1 *Cor.* 1. 10. *That the Fathers were all baptized into* Moſes *in the ſame Cloud, and in the ſame Sea, eat of the ſame ſpiritual Bread, drank of the ſame ſpiritual Rock that followed them, and that Rock was Chriſt.* Upon the ſame account that

that Bread, that Sea, that Cloud was Chriſt. Chriſt was ſhadowed upon all theſe, and vailed beneath all theſe. The Clouds, Thunders, Fires, Tremblings, and Earth-quakes at *Mount Sinai* were ſhadows of Chriſt, and vails upon Chriſt in his moſt glorious Perſon, ſuffering and dying. The top of Mount *Sinai*, where God and *Moſes* converſed familiarly with Faces ſhining mutually one upon another, being mutual Feaſts one to another, was a ſhadow of Chriſt, and a Vail upon him in his Reſurrection and Aſcenſion.

Divines teach us, That the *Law* is the *Goſpel vailed*, and the *Goſpel* the *Law unvailed*. The *Jews* ſay, That the Ten Commandments are founded upon the *Name of God*. The Name is the Image of the thing; Chriſt who is the very Image, is the true Name of God, and of all true things comprehended in God. The *Moral Law*, with all the Precepts and Duties of it, is *Chriſt* in his heavenly and *Divine Nature in us*, but vailed with the Letter, with the darkneſs of the Letter, yet in that darkneſs doth the heavenly Image figure it ſelf, making the darkneſs it ſelf a ſhadow of its Glory.

How rich, and how ſweet is our Jeſus, and the myſtery of God in him, through all his works? The Law it ſelf hath no Darkneſs, no Death, no Fire; ſo full of Dread, Horror, and Deſtruction, which looked upon with a right eye, is not unexpreſſibly beautified and ſweetned by this, that *Jeſus Chriſt*, with all the treaſures of eternal Love, Beauty, and Joy, is ſhadowed upon it, and vailed beneath it. The *Fathers* under the Law acquainted with this myſtery, converſed with Chriſt, *ſaw his day*, grew up into him through this ſhadow, beneath this Vail, ſeeing and embracing him ſhadowed alſo in their own perſons, and lying hid as under a Vail in their Hearts and Loins, in their Fleſh and Spirit.

3. The Law prepared the way of Chriſt. *John the Baptiſt*, who came to reſtore all things to their Primitive purity, in the Miniſtry of the Law, is repreſented as an *Angel ſent before the Face of the Lord, to prepare his way*. The Law is a three-fold preparation for Chriſt.

1. By Conviction, Condemnation, and Death; which all diſcover a *neceſſity* of Chriſt, make him *precious*, make him *the deſire of all Nations*, make all wait for him, as the only bleſſed One, and their only Bleſſedneſs, *Crying, Bleſſed is he, bleſſed is the Meſſias, the Chriſt, bleſſed is Jeſus, who alone comes in the Name of the Lord*, in the Form, Power, and Glory of the Godhead.

2. The Law is a preparation for Chriſt by the *Righteouſneſs of Morality*, and of the Letter.

3. By ſetting Chriſt before us in a ſhadow, and under a Vail. So the Law fills up the Vallies, and makes the Mountains plain. It *humbleth* and bringeth down every high thing, it *raiſeth up* every dejected and *diſpairing ſpirit*. It turneth all reliance or glory in our own Righteouſneſs or Strength, in our own Reaſon or Will, into ſhame. It takes away our diſtruſt and deſpair, turning that into hope, and a joyous expectation. It firſt burieth all the beauty, ſtrength, excellency, and life of the Creature, in a grave of Sin, Death and Wrath, as deep as the nethermoſt parts of the Earth, as the

the nethermoſt Hell; Then it ſhadoweth Chriſt upon this Grave, and ſheweth him hidden beneath it, as under a Vail, and as a Seed of eternal life ſown in it.

4. The Law is an *heightning* to the ſweetneſs and beauty of Chriſt. *The Law came in, that ſin might abound: That where ſin had abounded, Grace might ſuperabound.* The Law is a three-fold heightning to the ſweetneſs and beauty of Chriſt in the Goſpel.

1. The Law heightens the Glory of Chriſt, by an *Antiperiſtaſis.* As in hard Froſts, the Lights of Heaven ſhine brighteſt, and look with ſweeteſt Glories upon us: As in the coldeſt ſeaſon, the Fire burns brighteſt, and refeſhes our Spirits with the livelieſt warmth and heat: So Darkneſs, Death and Wrath, in the Miniſtry of the Law, by their oppoſition being carried to the greateſt extremity, *excite and ſtir up* the Godhead to pour forth it ſelf from all its richeſt and unconfined Depths, in the moſt full, the overflowing Seas of all his ſweeteſt, richeſt, moſt exalted Loves and Glories.

2. The Law heightens the ſweetneſs and beauty of Chriſt, by being a *foil* to it. *There is more joy in Heaven over one Sinner that repenteth, than over ten righteous perſons continuing in their Righteouſneſs.* The Father of the Prodigal in the Parable giveth this reaſon for the exceſs of Joy, the unwonted Triumphs, with all the heightnings of Feaſts, and of Muſick; *This our Son, which was loſt, is found; which was dead, is alive.* The Violets and Roſes of the Spring are the ſweeter, and more beautiful for the Winter going before them. How ſweet and amiable is the light of life ariſing upon thoſe who ſit in darkneſs, and under the ſhadow of death? As a foil beneath a Diamond, ſo do the darkneſſes and deformities of Sin, the hateful ſtains and inſupportable guilt of Sin; the terrors, the horrors, the torments of Death, and the Divine Wrath under the Law, make the freedom and fulneſs of the Divine Grace, the Righteouſneſs, the Life and Glory of God in the Perſon of the Lord Jeſus appearing to a loſt forelorn Soul, in the midſt of theſe black ſhades, unvaluably precious, infinitely amiable, pleaſant, far ſurpaſſing all the ſweetneſs and beauties of the loveliеſt Morning, all the Lights and Glories of the pureſt Sun ariſing out of the darkneſſes of the moſt melancholy and tempeſtuous night.

3. The Law heightens the brightneſs and delightfulneſs of Chriſt in the Day of the Goſpel, as fewel to that heavenly and bleſſed flame of Divine Love. *As Sin hath reigned unto Death,* (ſaith St. *Paul*) *ſo Grace reigns through Righteouſneſs unto eternal Life by Jeſus Chriſt our Lord.* Sin exalted its black and fiery Throne, by ſubduing to it ſelf the firſt man in all his Primitive powers and purities; The firſt Paradiſe with its ſweet peace and pleaſantneſs, the firſt Creation in the whole Compaſs of its Divine Glories, ſprung forth from, and reſembling the Divine World in eternity. How great and deep is that darkneſs, bottomleſs as Hell it ſelf? How bitter is that death, as the poyſon of Aſps, as the poyſon of the old Serpent, the Dragon himſelf, which hath extinguiſhed the light of ſo much Beauty, which hath corrupted ſo much Sweetneſs, which hath devoured and ſwal-

ſwallowed up into the black and bottomleſs Abyſs of a *firſt* and *ſecond death*, an unſearchable depth of confuſion and woe, ſuch a world of ſo Divine Sweetneſſes and Beauties, with all their amiable light and life?

But now what Tongue can expreſs, what Heart can conceive the unmeaſurable heightnings of that Divine Grace and Love, the unparalleled unbounded Beauties and Glories of that Righteouſneſs, the infinite purities, pleaſures, powers, perpetuities of that life, the ineſtimable, incomprehenſible Sweetneſſes, Beauties, Virtues, and force of that Perſon *our Jeſus*, in whom all theſe united, who by all theſe uniteth in his own Perſon, reigneth over theſe devouring Powers of darkneſs and death, *ſubduing* them all unto himſelf, and carrying this whole *captivity*, *captive*, into the Kingdom of Light and Love, unto which he himſelf returneth as he aſcends.

The fire at once encreaſeth its own force and flame by the great quantity of fewel on which it feeds, and converts the dead fewel into one glorious ſpreading aſcending flame with it ſelf. Shadows ſeen alone, have little grace in them, but ſkilfully mixt with the bright colours in a Picture, and preſenting themſelves to the eye in one view together with them, encreaſe the beauty of the Picture, are themſelves a *ſweet part* of the Beauty, and a rich Variety in it. Diſcordant touches upon a Lute offend the Ear, but in a Leſſon of Muſick, they are themſelves harmonious, and enrich the Harmony of the whole Leſſon.

Thus the firſt *Adam* (who was only an earthly Image, a ſhadowy ſimilitude of the Divinity, and made under the Law,) the Fall, the whole reign of ſin unto death, by the Miniſtry of the Law, with all its Clouds and Storms of ſhame, terror and torment, are in themſelves a melancholy Image, filling us with the afflicting Forms of deformity, confuſion, deſolation and woe: But when theſe in the Goſpel become fewel to that pure, potent and pleaſant fire of the Divine Love, the eternal Spirit, the Spirit of Grace and Glory; now they enlarge and heighten this beautiful and bleſſed flame, now themſelves are become ſpiritual, immortal flames of higheſt ſweetneſs and beauty in this Divine flame. Now theſe diſcordant notes, theſe dark lines and ſtroaks in the Evangelical melody of the eternal Word, in the unvailed Face of the heavenly Bridegroom, the *Lord Jeſus*, in the Muſick of the eternal Love, in the beauty of the Righteouſneſs, the unvailed Glory of the Godhead, in the Perſon of Chriſt, become themſelves moſt rich heightnings, moſt pleaſant and beautiful parts, moſt dear and delightful Varieties in the eternal Melody, and unfading Beauty of the Divine Lovelineſs and Love.

I have now finiſhed my Reply to this Reaſon, for Free-will in man, taken from the Language of the Scripture. In which Reply, I have endeavoured to ſet before you in their clear diſtinctions, the difference between the *vail* of the Letter, and the *myſtery* of the Spirit, hid beneath this Vail. I ſhall now conclude this Diſcourſe, by offering humbly to you three Rules, for the right underſtanding of thoſe expreſſions

expreſſions in the Scripture, which are moſt of all preſſed, and preſſing in this Point.

1. God planteth and eſtabliſheth man upon natural Principles of rectitude in the Divine Image; he leaveth him to the force, and to the trial of theſe Principles; he miniſtreth to him outwardly, inwardly all moral aſſiſtances, for the ſtrengthning, actuating and heightning of theſe Principles to their utmoſt perfections. Thus God who properly hath no Will, nor any thing common to the Creature, or proportionable to the Creature; But as a Will with other faculties and forms, proper to the Creature are given to him, by a fit figure, and according to the *manner* of the Creature, ſaith of himſelf, *I will not the death of a Sinner, but rather that he return and live.*

2. When God appeareth unvailed in the Face of Chriſt, who is the brightneſs of his Glory, Righteouſneſs, Love, Life, Immortality, Joy and Glory, attend upon, and flow from his unvailed Perſon, his naked preſence and appearance; As the Sun carrieth along with him in his Circuit, a ſweet flouriſhing Spring and Summer. When God withdraws himſelf behind clouds of darkneſs, and of night, when he withholds the ſweet beams and pleaſant influences of his own face and perſon behind thick coverings, ſtrange forms and diſguiſes. Now man withers and dyes away in all the beauties and ſweetneſſes of the Divine Image: in the place of theſe, Deformity and Death ſpring up from that *deficiency* which is *inſeparable*, to the natural principles of the Creature, which then diſcovers it ſelf and *overſpreads* the whole man with the ſhadow of Death and Hell, when thoſe principles are no more fed and *ſupplyed* from their eternal ſprings in the boſom of Chriſt. In this ſenſe theſe words are moſt properly true, *Thy deſtruction is of thy ſelf, but thy Salvation is of me, O Iſrael, ſaith the Lord.*

3. God in himſelf, and in the perſon of the Lord Jeſus, as he is the eſſential Image of God, is a moſt ſimple Unity, comprehending all Varieties within himſelf. In this Unity, he is Love it ſelf, the firſt, the ſupream, the moſt pure, the moſt potent unconfined love. All pleaſantneſſes are in his Face and Preſence, he is the Bridegroom, entirely fair and pleaſant, altogether delightful, the Object of all Loves, Deſires, the Seat of all Delights and Glories, the Spring of Immortality and Eternity. As himſelf is, ſuch in the higheſt affinity and reſemblance is his work, as it ſprings immediately from him, his principal deſign and contrivance, with which he begins, in which he ends, and reſts eternally, which he carrieth along as his firſt and Ultimate deſign throughout all things.

This then is one entire univerſal piece, comprehending all Variety in it ſelf; this is one entire piece of ſweeteſt Loves, of riches Lights, of pureſt Glories; All ſcenes, all forms of darkneſs and death are *ſubordinate* and ſubſervient to this, are parts of this, are comprehended in this, drawn forth from it, terminated in it, by a Divine and delightful ſkill ſet with a ſhining amiableneſs in their proper places, overſpread with a ſweetneſs and luſtre in the Unity of the grand deſign, and finally in a manner moſt pure, moſt harmonious, moſt

raviſhing, ſwallowed up into the eternal Lights, in which the whole piece terminateth. *Of him, and through him, and to him, are all things, who is bleſſed for ever.* How true is it? how exceeding large now is this truth in all ſenſes, in all languages, Humane or Divine, *That God willeth not the death of a Sinner? That Deſtruction is not of him?* As the Underſtanding of God is Truth it ſelf, the higheſt and moſt *univerſal* Truth, the *meaſure* of all Truth; ſo is the *Will of God*, which is himſelf, the firſt, the higheſt, the moſt *comprehenſive*, the unconfined Good, the only reaſon and *meaſure* of all good.

We have paſſed through thoſe Reaſons which ſeem of greateſt moment, and to have greateſt difficulty in them. We hope that we draw near to our Haven, and that with eaſie and gentle ſtroaks, we ſhall now ſoon arrive at it. The Reaſons on this part, which now remain, ſeem to be rather miſtakes, ariſing from *vulgar* or general *conceptions* unexamined, undiſtinguiſhed, than from the exerciſed judgments of wiſe and learned Spirits. They are derived from the nature of things, Moral, Phyſical, or Metaphyſical; I ſhall continue them in the ſame order with the precedent Reaſons.

4. *Reaſon.* If the Will of Man be not free, all Laws ſeem uſeleſs.

Anſw. The force of this Reaſon ſeemeth to be entire and powerful on the contrary part. If the Will of Man be free, undetermined by the dictates of the Underſtanding, Laws have no more any ſignification or efficacy. For the intent of theſe, is clearly to work upon the Underſtanding. *Precepts* and *Prohibitons* are *Rules* propounded, *Lights* ſet up to the Underſtanding, to inform what *road* or courſe is to be *followed*, what to be carefully avoided in our Navigation through the Sea of this World, that we may paſs ſafely, free from the danger of Rocks and Shelves to our deſired Port. *Rewards* and *Penalties* are to be *weighed* and judged by the *Underſtanding*, according to whoſe *ſtandard* and eſtimate they have all their value. *Vexatio dat intellectum.* The proper *end of Puniſhments* and Rewards, is *to excite* the Underſtanding. The proper *end of Precepts and Prohibitions*, is to *enlighten* the Underſtanding.

The excellency and efficacy of every Law, is to *impreſs* upon us the *ſenſe* of Good and Evil. So *Moſes* the Law-Giver among the *Jews*, ſaith to them, *I have ſet before you this day, Good and Evil, Life and Death.* What effect hath the ſenſe of Good and Evil ſeated in the Underſtanding, if the Will be guided by an abſolute ungoverned arbitrarineſs within it ſelf, without Order, without Harmony, without Connexion, without reſpect to the dictates of the Underſtanding? How uſeleſs, how fruitleſs are all impreſſions of Good or Evil, if the Will be not by the Law of its own Eſſence, by its own eſſential Principles *determined* to good, *ſub ratione boni*, under the formal appearance of good?

5. *Reaſon.* Who meeteth not with this frequent experiment in himſelf, which the Poet expreſſeth in the perſon of *Medea*, (as I remember) *Video meliora proboq;, deteriora ſequor.*

Better

Better things I ſee, approve;
The evil yet I chooſe and love.

Anſw. This thin miſt is eaſily ſcattered and cleared into a pure Air, by the beam of one diſtinction between *good*, propounded in the *Theſis*, in its *abſtracted* and general nature, or in the *Hypotheſis*, cloathed with all its *practical* and individuating *circumſtances*. In the firſt, it is the ſubject of the *Dictamen practicum intellectus*, of the Underſtanding in its propoſal of general Rules of practice to the Will; In the other, the good is the ſubject of the *Dictamen practicè practicum*, of the Underſtanding in its dictates and directions to the Will in *arenâ*, upon the place, in the ſingular and individual action, now this moment lying before it, with all its circumſtances. The Schools well diſtinguiſh between *Actus ſignatus*, and *Actus exercitus*. An Act marked out and deſcribed by the Underſtanding, or an Act now immediately preſenting it ſelf unto a real exiſtency out of all its Cauſes.

Whoever vieweth and diſtinguiſheth exactly the *ſentiments* of his Underſtanding, the *commerce* between thoſe and the *motions* of his Will, maketh this clear diſcovery, if I be not very much deceived; That in the general conception and rule in the practical dictate and direction, in the exacteſt contemplation and deſcription of a moral Act, one thing ſeemeth good to us, when after this, when we come *upon the place* to exerciſe the Act it ſelf, our ſenſe is altogether changed. The practically practical dictate of the Underſtanding, its ſentiments now in the moment of action, in the preſence and immediate impreſſions of all Circumſtances, differeth from the precedent Rules, and paſſeth quite to a contrary Point, to preſent that, as the *preſent good*, the good of the preſent moment to the embraces of the Will, which was *condemned* in the general Rules, as a moſt dangerous evil, a moſt certain ruine.

Two *circumſtances* upon the place, and in the moment of action, are caſt into the ballance upon the place, or in the moment of an action or temptation, which weigheth it down with a great force.

1. One is the difficulty and pain in reſiſting the alluring evil.

2. The other is a flattering hope of enjoying the falſe ſweetneſs of the preſent Action, and being delivered from the unhappy conſequences threatned; while they are looked up, either as *uncertain* or *contingent*, or capable of being *diverted* by the Divine Goodneſs, or by a ſucceeding repentance and change eſpecially for this one adventure.

We may ſeal up this Anſwer with the impreſſion of this golden Truth mentioned formerly; Good under the form of good, is the *Object* of the Will. This alone *attracteth* the Will, this alone *moveth it*. The connexion then is inviolable and immediate between the Ultimate propoſals of the Underſtanding, preſenting any Object to

the Will under the formality or appearance of good, and the motions of the Will towards that Object, to receive it with mutual embraces.

6. *Reason.* What do most persons upon this Subject say? Can I not walk, sit, or stand, when I will, at my pleasure? Can I not choose or refuse? Can I not Will as I will? Is not my Will then free?

Answ. This Argument indeed is formed *Crassâ Minervâ*, from a very gross conceit, from the want of distinguishing between a *spontaneity* in the Acts themselves; and an *vndeterminedness* in the essential Principles, from which the Acts flow. The question is not concerning the *power* or pleasure of the Will in *Actibus imperatis*, in governing the *Loco-motive faculty*, and the Instruments of motion, the members of our Body: Neither is it about the *Elicit Acts* of the Will, its own immediate motions of loving or hating, whether these be in the *power* and pleasure of the Will. That which is the *subject* of the Controversie, is the *root* of this power and pleasure in the Will, which it putteth forth in its immediate or more remote Acts, *the Essence*, the *essential form* and *principles* of the Will it self. However the Will in its essential form and principle be *determined* by superior and universal Causes, which as *essential Principles*, and as *nature it self* are *complicated* in the essence and nature of the Will, yet doth the Will move in all its Acts with no less power and agreeableness. Yea, rather the sweet and harmonious *concurrence* of the superior and universal Cause, in the Essence and Operations of the Will, by the *combinations* of all Cœlestial, Angelical, Divine Virtues, make the motions of the Will more potent and more pleasant. In truth, the Will of man in a *temptation*, may be like a Ship in a storm. The Ultimate dictates of the Understanding, the appearances of good and evil, in the moment of Action, cloathed with all its circumstances, may suddenly and violently vary; They may be like *contrary Winds* and Waves, carrying the Ship in several moments unto contrary motions. As the last gust of Wind, and the last motion of the Waves, so the last dictates, the last *appearances* of good, carry the Will away, whether it be upon a Rock, or in a safe course to its Haven. Yet still this is true which *Aristotle* saith, Προαίρεσις ἐστὶ νοῦς ὀρεκτικὸς, ἢ ὄρεξις διανοητικὴ, *Election* or choice is a desirous Understanding, or an Intellectual Desire, or ὄρεξις μετὰ βουλεύσεως, A *desire* from *deliberation*.

7. *Reason.* I have met with this Argument for the freedom of the Will from a learned pen. The chief *ground* on which the predetermination of the Will is built hath been this *Principle*, *That sin is a privation, and no positive Being.* Thus God is believed to be cleared from the evil of Sin, in the Acts and Motions of the Will, while *evil* being a *deficiency*, is capable of no *efficient* Cause. An instance is brought to overthrow this Principle, from a Spirit hating God. Here this Act of the Will, the *hatred*, as it is formally drawn forth by, and terminated in this Object, the *Person* and *Nature* of *God*, is formally, in its positive Being a sin.

Answ.

Anſw. 1. If ſin in any Subject or Act, be a poſitive thing; I know not how by any ſkill or underſtanding, Humane or Angelical, God can be acquitted from being the Author of ſin. For this is without controverſie the ſenſe of all Divines of all ſorts, except the *Manichees*, and thoſe who with them eſtabliſh two co-ordinate *Godheads* of Good and Evil, that he who is the only true God, is the firſt, the univerſal Being, the Fountain of all Being, the Being of every Being.

2. Here ſeemeth to be a plain miſtake, for want of diſtinguiſhing this individual Act of hating God, as it is conſidered in *genere moris*, and *in genere entis*; In its moral, and in its natural capacity.

1. While we look upon this Act of hatred in a *complex propoſition*, as it is determined upon this Object the Divine Eſſence; we conſider it not naturally, but morally, we rightly pronounce it to be morally evil: But this moral evil ariſeth from a moral circumſtance, which is the undue determination of the Act upon an undue Object. The evil here lies in the irregularity and obliquity of this Act morally conſidered in the determination to its Object. This irregularity and obliquity is a *privation* of the due rectitude in which principally conſiſteth a right determination of the Act, upon a right Object. Thus is the evil of ſin, no more any thing *poſitive* here, but altogether *privative*.

2. If you conſider this Act, *in genere entis*, in its natural capacity, you abſtract it from all its moral circumſtances: you take a naked view of it, as it is a natural motion in the will of averſion or oppoſition. Thus it is clearly good. It hath a *natural*, or *phyſical goodneſs*, as it anſwereth the proper and immediate Principles of the Form or Eſſence from which it flows, and thoſe formal eſſential Principles by which it is conſtituted. It hath alſo a *metaphyſical goodneſs*, as every thing; *that is*, *is good* in its conformity to the Divine Will, which, as the Seal, ſetteth the impreſſion of being upon every thing that hath Being.

3. There is alſo in this caſe before us, a deception of our Intellectual ſenſe, by a miſt caſt before our eyes, in which *appearances* are taken for *realities*. I humbly conceive, that there is no greater contradiction to all Principles of Truth and Knowledge, than this aſſertion; That any Spirit hateth *God as God*, as he appeareth in his own proper Form. God is that, which all things deſire. *God alone is Good, ſaith Jeſus Chriſt.* If God alone be good, he is the firſt, the ſupream, the univerſal Good; The general Good of the whole, the proper good of each particular; All Good in one, the only Good in all; the only Suitableneſs, the only Agreeableneſs to every Spirit, Perſon, and Nature; the Truth, the Perfection of each Being; That which all things deſire, that which equalleth and tranſcendeth all deſires. As St. *Paul* ſaith to the *Athenians*, *That God whom ye ignorantly worſhip, I preach unto you.* So by theſe unqueſtioned Principles, it ſeemeth unqueſtionable, That *God*, as he is in his own proper Form, is alone that *Object* which all things in Heaven, on Earth, and under the Earth, *love*, ſeek, and adore. If he

ſhall

ſhall pleaſe to lift up his Vail, and diſcover his Face to be ſeen by all eyes of mortal or immortal Creatures, all caſting away their ſeveral Idols, would run ſwiftly and unanimouſly into his Boſom alone; crying out with an univerſal ſhoot, *This is he, whom our Souls love, This is our Beloved.* This alone is the *Good* which we have *purſued* in all things, through all things: Here is our Reſt for ever. If any Spirit then hate *God*, it directeth its hatred not againſt *God*, but a *falſe Image*, which it hath ſet up to it ſelf of God, as an *hater* of him, as a cruel one, as extending himſelf to a larger compaſs in ſeverities and wrath, than ſweetneſſes and loves; as an hard *Task-Maſter* requiring Brick, when he affordeth no Straw; as an enemy or a neglecter of the joy and felicity of his Creatures, as raiſing a pleaſure and glory to himſelf in the ſhame and ruine of his own Work; or at leaſt from a want of natural goodneſs and kindly affection, leaving his own Work, his own Birth to ſhame and ruine, when it is every way in his Power to make it good and great in Bleſſedneſs and Glory. So now it is no more *God*, which this Spirit *hateth*; but an *Idol* ſet up within it ſelf, in the place of *God*. So ſin deceiveth it firſt, and then killeth it, by a *miſplaced* hatred upon a miſtaken Object. So this Spirit ſinneth, by falling ſhort of the Glory of God; and manifeſteth its ſin by this to be nothing *poſitive*, but a *privation* only.

8. *Reaſon.* This predetermination of the Will placeth Man in the ſame rank with *Automata*, the ſelf-moving Works of Art, as Clocks and Watches. Theſe are determined by the *Workman* to a certain motion, which they cannot vary, and being put into motion by the hand of the Workman, they continue it without any power over it unto its deſigned period. Such a piece of work Man ſeemeth to be, if the motions of his Will upon which all other Humane motions depend, be not in his own power.

Anſw. What if Man be not allowed that *Prerogative*, in reſpect to the ſuperior and univerſal Movers, which theſe works of Art have in reſpect to the Artificer? He frameth his pieces for their motion, he putteth them into motion; they now continue their motions without any aſſiſtance from the Workman, the Author of their frame and motion. Man lives, and moves, and hath his Being in God: Every *diſtinct* moment of his Being, Life, and Motions, are new and diſtinct *emanations* from God, as in their firſt Beginning, as at their firſt Creation; yet are the preheminencies of this ſelf-mover, the Soul of Man, *many*, great, and glorious, above the ſelf-moving works of Art.

1. The motions of the Will are *Intellectual.* The Soul in the actings of the VVill underſtandeth, reflecteth upon its own motions: It comprehendeth the beginning, the end of them, their cauſes out of which they ariſe, their nature and differences, their courſe and ſtream in which they run along, their effects and conſequents in which they determine.

2. The motions of the VVill are with a reliſh and *agreeableneſs.* They all flow from Love, the love of Good, the love of Beauty, *which*

which is good in its proper Image or appearance. This is the first and great *wheel* in the VVill, which puts all the wheels of the other affections or passion into motion. The motions of the VVill tend all to *delight* and joy as their mark, to the delightful and joyous fruition of the beloved Beauty, the beloved Good, in the which the VVill, together with the whole Soul, and the whole Man, hath its rest and its end.

3. The Soul of Man in the motions of the Will is *acted* by superior and *universal* Causes, not as an *external hand or power*, but as *internal Principles*, as the springs of Being and Beauty, of Life and Light, of Activity and Motion, of all power, sense and relish, which are essentially comprehended in the Essence of the Soul and Will, which continually feed it.

Give me leave here again to cite those uncontroverted Maxims, in the Metaphysicks: the *universal cause* is most truly, is most of all the Cause in every kind of *causality*: So is it most truly, most of all the essential, the formal cause of the Soul and of its Will. The universal Cause is most *intimate* to every effect. It is then most intimate to the Will, and to the operations of the Will.

VVe read in *Proclus*, That the Soul containeth *all things* in it self, ψυχικῶς, that is after the manner of a Soul. The subordinate and supream kinds of things are comprehended in the inferior kind, entring into the definition and essence of each specifical nature together with it. Thus man comprehendeth in his Essence the superior forms of a living Creature, of a corporeal substance, of substance it self in its abstracted eminency of Being, the Fountain and Head of all these. After the same manner, the Divine Ideas their eminencies and virtues, the *Angelical forms* in their powers and properties descending and forming themselves into an inferior Image, in which they are all united, *constitute* the Essence of the *Soul*, and are *complicated* in it.

But to conclude my Answer to this Reason. Doth this *darken* the glory of the VVill of Man? Doth this confine it, destroying its *freedom* and its Joy? that it acteth and moveth in conformity to, in communion and *fellowship* with the Divine VVill, from the same Principle, in the same *amplitude*, to the same end, by the same *necessity* of good alone, of the supream, the universal Good, comprehending all things in it self, unchangeable in all. *This* is the proper nature of Man, and of his VVill, *that* Divine Similitude and Image in which he was first created.

9. *Reason.* But the *Variety* of things, that it may be entire, requires it, that there should be in nature *a free agent*, *undetermined* to motion, or a cessation from motion; to this or a contrary motion, having the disposal of it self, of its own acts independantly, entirely in it self.

Answ. 1. I do not remember, that I have hitherto read or heard this pleaded, That the VVill is *equally* undetermined and free to Good, or to Evil, presenting themselves in the formalities or *appearances* of Good, or of Evil. This were to affirm that evil equally with

with good is the *Object* of the VVill: That all things deſire evil in its own proper form, as much as good. Yet this *Variety* here aſſerted, clearly aſſerteth this.

2. A full *Variety* is directed to the moſt perfect *Harmony*, as its *end*. It is the *Unity* preſerved entire in the *Variety*, which compoſeth the *Harmony*, and is the Soul of Harmony. *Variety* it ſelf being a ſingular name, is an *Unity*. Things abſolutely divided and ſeparate one from another, make not a Variety: This ariſeth from the Unity in which they agree, in which they are bound up together, like Flowers in a Poſie, and preſented in one Form, in one view to the eye, or to the mind. A *part* of the *Variety* then, which by its *independancy* upon the *whole* breaketh the *Unity*, dividing it ſelf from it, deſtroyeth both the *end* and the eſſence it ſelf of the *Variety*, which are the *Harmony* and the *Unity*.

3. Nature is the Law of Being. Variety is *Being varied*. Is not this a contradiction in the terms? that the Law of Being, that Being varied, ſhould call for as its Perfection, a *Being independant* upon Being it ſelf, the firſt, the univerſal Being; *that is*, ſhould call for a *Non-ens*, a not Being. Such doth that VVill ſeem clearly to be in its eſſence, motions, and actions, which in theſe, in any moment and point of theſe, in any circumſtance, is abſolute in it ſelf, independant upon the firſt and Univerſal Cauſe, the Fountain of Being.

Being thus caſt into the boſom of the Divine Variety, in which Nature and Grace, the Fall and the Exaltation of things, things viſible and inviſible, of the Creature and the Creator, lie and ſpring together, as in their Garden-Bed: Here with this Variety we will cloſe our Diſcourſe, and in this Boſom take up our reſt. Jeſus Chriſt in his Diſcourſe to *Nicodemus*, repreſenteth the ſpiritual birth by this ſimilitude, *Joh.* 3. 8. *The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but thou knoweſt not whence it cometh, nor whither it goeth: ſo is every one that is born of the Spirit.* St. *John* ſaith, 1 *Epiſt.* 2. *Chap.* 10. *verſ. He that hateth his Brother is in darkneſs, and walks in darkneſs, and knows not whither he goes.* O that all the Lord's people, O that all Mankind were enlightned with the heavenly brightneſs and ſplendor of the Divine Love, anointing their Spirits with the heavenly perfume of the ſame love to their Brethren; that is, to every other Perſon or Spirit, as St. *Paul* explains it, *Rom.* 13. 8. *He that loves another fulfils the Law.* That which the other Scriptures call a Neighbour, a Brother, is here *Another*, every other perſon. This Love would be an anointing of light upon the eyes of our mind, giving us a clear and ſweet proſpect round about us, in which we ſhould not only hear a ſound or a voice, but ſee whence we came, whither we go, where we are, the *truth* of all this, and the *way*. By the practice of this Divine Command, *To love one another*, we ſhould, as by a ſhining hand from Heaven dropping Mirth upon our Spirits, be lead to the reaſon and the root of this Love, which is the Divine Variety now mentioned, the *Jeruſalem above*, the *Mother of us all*, free, and unconfined. This is to love another, according to the heavenly

heavenly Command, and to love another as my Neighbour, my Brother, to love every other perſon and thing, as a fellow Branch with me in this Variety.

But if we will ſee the ſweet and glorious Light of this heavenly Love, we muſt not take the *Variety* alone, but joyn to it the *Unity*, and the Union of both theſe, which are integral, eſſential and primary parts of the Variety, which are every way equal to the Variety, and diſtinctly, eſſentially comprehend it in themſelves. Thrice happy is that Spirit, which by the Initiations, Sanctifications, and Anointings of the eternal Spirit, hath been admitted to this Sacred and Supream Myſtery; To behold this *Trinity*, the *Variety* in its firſt, higheſt, and unbounded form; The *Unity*, moſt abſolute, entire, and undivided; The *Union* of both theſe, every way mutual, and perfect. O what Joys? what Glories? how pure? how high? how univerſal? filling all in all, tranſcending all things and thoughts open themſelves to this Spirit, who now ſees himſelf a Variety of the ſame joy and glory, in theſe joys and glories, who now ſees himſelf one eternal Joy and Glory, with all theſe Joys and Glories in their Divine Unity? What an eternal *Marriage-day* doth this Spirit now enjoy; while at once by the bond of this Divine Union, it ſeeth it ſelf a *diſtinct beauty* and bleſſedneſs in the midſt of all theſe innumerable glories, equally diſtinct from him, and one from another, with the firſt, the higheſt, the moſt full diſtinction, which is the perfection, the compleatneſs, the life of the Variety; and yet in the ſame Scene, in the ſame appearance and perſon, *one* with them all, as they all are one in the firſt and higheſt Unity.

This Spirit now ſeeth thoſe Divine beauties and truths ſhining upon it with a moſt raviſhing amiableneſs, which we have toucht in our former diſcourſe, as the Divine ground, on which the determination of the Will is built, from which ſpring up thoſe great and Sacred myſteries of the Goſpel and the Law, together with all the ſeveral Seeds or Forms of Light and Darkneſs, Life and Death, Nature, Sin, Grace, and Glory comprehended in them.

The Seed of God, which is the Seed of the Divine Unity, and by St. *Paul* called *one Spirit*, 1 *Cor.* 6. Hath been firſt before the world was in the Boſom of the Father, in the Arms of Chriſt. So ſaith Jeſus to his Father, *Thine they were, and thou gaveſt them me.* This Divine Seed is brought down into a *ſhadowy Image*, as a ſleep, and a dream in a ſleep. It ſtill *deſcends lower* by the Fall, not only to the remoteſt diſtance from the Purity, Pleaſantneſs, and Glory of its Original, but to the greateſt *eſtrangedneſs* from it, and oppoſition to it, as a tragical dream of ſome excellent Perſon or Prince in a troubled ſleep. God ſeveral times mentioneth it with ſeveral ſenſes and applications, as a Sacred and Divine myſtery, *That he calleth his Son out of* Egypt. It is his own Seed, his own Son which firſt deſcended into *Egypt*, the Houſe of Bondage, a Land of darkneſs; and of Devils, where almoſt every Creature was an *Idol-god*, and ſo a Devil. By an heavenly and Divine Call, as by the returning of the Sun in the Spring to the Plants; This Seed of Glory and Eternity ſown, and

ſunk ſo low, by *degrees* comes up, and *returns* again through all the beautiful, the various, the encreaſing Forms of Light and Love ſpringing up out of Darkneſs and Wrath. So at length it arriveth at its *firſt habitation* of Glory and Delights in the Arms of Chriſt, in the Boſom of the Father. It now flouriſheth in the prime, in the full blown Beauties and Joys of that life which it had at firſt, which it ever hath had hidden with Chriſt in God, the Life of eternity.

Thus is the Variety compleat, thus is the whole Variety fully diſplayed in the heavenly Seed, being carried along through all diſtinctions, diverſities, contrarieties of forms and ſtates of Good and of Evil. Thus is the Seed it ſelf preſerved pure through its whole Pilgrimage. Thus is the eternal Spirit and the Divine VViſdom *unſtained*, conducting this heavenly Seed through all theſe diverſities and contrarieties, while they keep their ſpiritual, their Divine Beauties entire, by keeping the entire Unity, and ſo the Order, the Harmony of the Divine Variety.

VVe read, *Rom.* 8. That the Saints which are in the heavenly Seed, are *predeſtinated to be conformed to the Image of the Son of God.* Of this *Son*, we read *Eph.*4. *That he who aſcended, is the ſame who deſcended firſt. That he deſcended into the nethermoſt parts of the Earth, and aſcended far above all Heavens, that he might fill all.* That the Variety might be full in his Perſon, and that he might fill each part of the Variety from the nethermoſt parts of the Earth, to an heighth above the higheſt Heavens, by carrying the *Unity*, and ſo the full *Variety*, and ſo the *Univerſal Harmony* into each ſtep and form of this Variety, whether it were as a ſhade or a light, as a crooked or ſtreight line in this Divine Face, whether it were a Diſcord or Concord in this Univerſal Muſick.

In this Divine Glaſs we ſee the *Law*, in the midſt of the love, contrivance, and glory of the Goſpel riſing up as a *tragical ſcene*, with all the black and fiery ſhapes of ſin and wrath, acting their parts to the uttermoſt in this ſhaded ſcene, ſpring up from the womb of darkneſs, opening it ſelf in the Boſom of the eternal Light, as it was now opening it ſelf in the Goſpel to an heavenly Marriage-day between the ever glorious Bridegroom, and this ſpotleſs Bride. All this was done that the Variety might be full, *That he who cometh after this King, might find nothing to add to his Work.*

Yet through this whole ſcene of the Law, with all its mournful and affrighting Apparitions, the purity, the ſweetneſs, the life of the Goſpel runs along ſowing it ſelf in it, vailing it ſelf beneath it, caſting it ſelf into this ſhade, and ſleep, and dream, ſpringing up through it, making it all a ſhadow, a Divine, though obſcure Figure of it ſelf; by which alſo it heightens it ſelf, while the Unity in this part of the Variety alſo preſerveth it ſelf entire, tuning it, and compoſing it, binding it up into one Univerſal Harmony of the Divine Beauty and Melody in the whole Variety, in which it is ſet, according to the Order, which is the Divine Unity, diffuſing it ſelf through all in its proper place and time.

Here

Here the Author concludes the laſt part of his Diſcourſe of the Freedom of the Will, *but the* Reader *will in the following Pages find the the enlargement which was before promiſed, upon the Argument taken from* Chriſt's Mediation, *which is here continued under the ſame Title, becauſe it aims at the ſame deſign with the reſt of the whole Book.*

A DISCOURSE OF THE Freedome of the Will.

An enlargement upon the Argument taken from the Mediation of Chriſt.

I Intended to have paſſed lightly over this Argument. But being moved by ſome Friends, who by their Underſtandings have an authority with me, and by their Loves a power over me; I reflected again upon it in my thoughts, and found, as I humbly conceive, that nothing would more confirm and illuſtrate the Subject of which I treat, than the Mediatorſhip of our Lord Jeſus rightly underſtood. I do therefore reſume it, and ſhall attempt to unfold its Glories in order to my preſent deſign, as clearly, compleatly, and compendiouſly, as I ſhall be able.

I ſhall take for the ground of this part of my Diſcouſe, that Scripture,

Coloſ. 1.

Verſ. 15. *Who is the Image of the inviſible God, the firſt-born of every Creature*; or, *of the whole Creation.*

Verſ. 16. *For by him were all things created, that are in Heaven and in Earth, viſible and inviſible, whether Thrones, or Dominions, or Principalities, or Powers: all things were created by him, and for him.*

Verſ. 17. *And he is before all things, and by him all things conſiſt.*

Verſ. 18. *And he is the Head of the Body, the Church: who is the beginning, the firſt-born from the dead, that in all things he might have the preheminence.*

Verſ. 19. *For it pleaſed the Father, that in him all fulneſs ſhould dwell.*

Give me leave to make ſome notes upon the *verſion* of theſe words, *verſ.* 15. In Greek it is, πάσης κτίσεως, which ſignifieth both; the *whole Creation*, and *every Creature.* *Verſ.* 16. That which we read *by him*, is

is ἐν αὐτῷ, *in him.* This in the beginning of the verſe. In the end, *for him*, is εἰς αὐτὸν, *unto*, or *into him.* Verſ. 17. *By him all things conſiſt*, is ἐν αὐτῷ πάντα συνέστηκε, *All things ſtood together in him.*

In theſe Verſes we have in a lively Draught, or Portrait with incomparable Sweetneſs and Glory ſet before us Jeſus Chriſt, with a *two-fold Mediatorſhip*; One, in the *Work of Nature*; The other, in the *Work of Grace.* In reſpect to one, he is ſtiled, *The firſt-born of the whole Creation*; In reſpect to the other, *The firſt-born from the dead*, verſ. 15, 18.

The firſt Mediatorſhip is deſcribed, *verſ.* 15, 16, 17. The ſecond, *verſ.* 18. Both are crowned with a double *Epiphonema*, or Concluſion; 1. *That he in all things have the preheminence*, verſ. 18. 2. *It pleaſed the Father, that in him ſhould all fulneſs dwell.*

In order to my treating of the Mediatorſhips of Chriſt, I ſhall lay down briefly theſe four grounds.

1. There is no vacuity, no breach, no gap in the Divine Wiſdom or Work. Wiſdom is defined by *Proclus*, πλήρωσις τῶν ὄντων, A fulneſs of things. If there were any vacuity in the Wiſdom or Work of God, which is the Birth and Deſign of his Wiſdom: There would be a wound upon it, and a deformity in the face of it, by the diſſolution of the Continuity, of the Unity, of the Harmony.

2. There is no leap in the Divine Work, no paſſing from one extreme to the other, without a paſſing thorow the *medium*, the middle-ſpace or middle-ſtate. This would make that vacuity a breach in the whole, which we before-mentioned, as altogether unſuitable to a Divine, or to any wiſe Contrivance.

3. There is a two-fold *Medium*, or Mediatorſhip; One, *Medium participationis*; A Medium of participation; The other, *Medium abnegationis*, A Mediator of ſeparation and abnegation. In this laſt ſenſe, the Seas are *Mediums* between the Lands, which they divide and keep from meeting. So ſin is a *medium* of ſeparation between God and the Creatures; partaking of neither, inaſmuch as it is a privation of Being; dividing both, as an unpaſſable Gulf between them, while it remains. After the firſt manner all middle-colours are *mediums* of Participation and Union between the two extreme colours, *white* and *black.* So the Soul is a *medium* of Union, and Participation between things inviſible and viſible, comprehending both in it ſelf, and ſo joyning both in *One.* Such a Mediator is Jeſus Chriſt.

4. The Lord Jeſus then, as a Mediator of Union by Participation, toucheth both the extremes of infiniteneſs and finiteneſs; of God and the Creature, comprehends both in *One* in himſelf; fills up the middle ſpace between *both*; is the *way*, by which God deſcendeth into the Creature, and the Creature cometh forth from God; by which again God reaſcendeth together with the Creature, and the Creature returneth unto God.

Having laid down theſe grounds, I ſhall now upon them build up and eſtabliſh the Mediatorſhip of our Lord Jeſus in the Work of *Nature*, by theſe three Propoſitions, as ſo many ſtories in this Divine

Divine Palace of our Saviour's Perſon raiſed one upon the other.

1. Jeſus Chriſt is *eſſentially, eternally*, the *only true God*, infinitely tranſcending all Created Excellencies or Powers.

2. The Lord Jeſus ſtandeth in the *middle* between God and all Creatures, comprehending *both* entirely in *One* in himſelf, with an admirable Beauty and Harmony; uniting *both* by himſelf with an incomparable Love and Sweetneſs.

3. Jeſus Chriſt is the *Way* by which God deſcendeth into the Creature; by which the Creation cometh forth from God.

The firſt two Propoſitions ſeem to lie in thoſe words; *The Image of the inviſible God, the firſt-born of every Creature.* Here I hope to diſcover them, lying clearly and beautifully infolded in the imbraces of each other. I will begin with the Godhead of Chriſt.

1. Our Saviour, our Jeſus is eſſentially the eternal, the only true God. I ſhall indeavour to ſet before our eyes our Jeſus unvailed, and ſhining in the pure unmixt Glories of his Godhead, by the Lights of *two Principles*, which, I think, will be granted to me by all who acknowledge a God.

1. God is eminently, tranſcendently a *vital Act.*

2. God is eminently, tranſcendently an *Intellectual Act.*

1. God is eminently, tranſcendently a vital Act. The *Pſalmiſt* ſaith to him, *With thee is the Fountain of Life.* St. *John* in the cloſe of his firſt *Epiſtle* ſaith of him, *This is the true God, and eternal life.* He is life it ſelf, life pure, abſolute, unmixt, unconfined, eternal, infinite, a Fountain ever equally unexhauſt, a Sea unbounded.

Life is a perpetual Generation. The chief, and moſt eſſential Power of life is to bring forth its like; to propagate and multiply it ſelf in Images of it ſelf. The moſt perfect Life bringeth forth it ſelf into the moſt perfect Image. The moſt perfect Image hath two Properties: 1. It is moſt perfectly *diſtinct* from its *Original.* Take away the *Diſtinction*, and you take away the *Generation*, the *Relation*, the *Repreſentation*, the *Image* it ſelf. As the Diſtinction is more or leſs perfect or imperfect, clear or obſcure; ſo are all theſe. 2. The moſt perfect Image is the moſt exact Repreſentation of its Original, moſt exactly anſwering it, neither exceeding, nor falling ſhort, nor varying in any part.

Thus the moſt perfect *Image* is moſt perfectly *One*, and the ſame with its Original. Thus God is a vital Act.

2. God is eminently, tranſcendently an Intellectual Act. In every Intellectual Act three things meet in One, *Life*, *Light*, *Love.*

1. The Intellectual Life brings forth it ſelf into an Image of it ſelf, within it ſelf in one Spirit, one Eſſence, one eſſential Act and Form with it ſelf.

2. The Intellectual Light gives the Intellectual Spirit a ſeeing, knowing, underſtanding, comprehenſion, and poſſeſſion of it ſelf in this Image.

3. The Intellectual Love is the mutual Union and Communion of theſe *two*, the Original and the Image; a continual, ſweet, pleaſing, intimate, eſſential, and moſt agreeable motion of tendency, or incli-

inclination to each other, of unexpreſſible joy and complacency in each other.

The *Life* here is the Generation ever in Act, ever perfect. The *Light* is the Image ever actually ſpringing, ever actually compleat. The *Love* is the conſpiration, or the meeting of theſe two in One, as they are Diſtinct and One. Where theſe are moſt perfect, they are moſt perfectly *diſtinct*, moſt perfectly *equal*, moſt perfectly *One*, and every *One* moſt perfectly and moſt diſtinctly all *Three* in it ſelf. The Original, and the Image moſt perfectly adæquate to, and exactly in all parts, all properties anſwering each other, do alike mutually imbrace, comprehend, bring forth each other within themſelves, and within each other. The Love being the mutual imbraces and ſelf-fruitions of each other equally comprehends both, is equally comprehended of both.

Theſe Three are therefore called *Perſons*, being all equally One, equally Diſtinct, equally Compleat in one Intellectual ſubſtance and ſubſiſtence, in an Intellectual Eſſence and Exiſtence, having equally their Root or Original, their eſſential Form or Image, their operation; that is, their Life-Spring, their Light, their Love entire in themſelves, all infinite, eternal, without Beginning, End, or Bound.

Behold here our Jeſus in the *high and holy place of Eternity*, *the Image of the inviſible God*, equally God with his Father, having his Father in Himſelf, equally inviſible to every created eye, or finite capacity by the ſame exceſs of Light and Glory.

Behold here the Jeſus of the Chriſtians, at once the Son of God, and God the Father of all; at once the ſecond Perſon in the Trinity, and the Trinity compleat in himſelf, which is the Godhead glorioufly diſplaid in the admired, adored, beloved fulneſs of Power, Beauty, Majeſty, of all tranſcendent ſweetneſſes of Life, Light, Love and Joy; a Life ever bringing forth it ſelf, a Light or Image ever ſpringing up in the Boſom of this Life, which is it ſelf; a Love, by which this Life and Image are unceſſantly, eternally in an endleſs Circle bringing forth each other, ſpringing up in the Boſom of each other, multiplying themſelves into ever-freſh, unſearchably rich Varieties in the mutual imbraces of each other, with ſweetneſſes and delights unexplicable, ever new, ever full, ever the ſame.

This is the firſt and principal ſenſe, in which our Jeſus is the *Image* of the *inviſible God*.

This Image is the moſt perfect Birth of the Godhead within it ſelf. All Images, all Forms of things, which lie wrapt up in the infinite Virtue or Power of the Godhead, all which it ever brings forth through Eternity or Time; all which it is capable of bringing forth the whole fulneſs of the Divine Eſſence or Nature with all the unbounded, innumerable Virtues and Powers, which as ſo many freſh ever-living Springs open themſelves in it, flow forth moſt diſtinctly, moſt compleatly into their firſt, their moſt true, their moſt proper Forms and Images here in this Image of which we ſpeak. This Image comprehends them *all* in *One* in it ſelf, and ſo becomes the Paradiſe of the Godhead in the heighths of eternity.

Our

Our Jeſus, as he is this Image of the Godhead in the Godhead, the ſecond Perſon in the Trinity, the Birth of the Father, is the firſt *Diſtinction*, the firſt *Variety*. He is then the ſupream, the abſolute, the moſt abſolutely unconfined Diſtinction or Variety; the Fountain of all Variety and Diſtinction. This is the *Wiſdom* of God with its unſearchable Riches, the firſt, the moſt exact *Diſtinction* and *Diſtinguiſher*.

All Diſtinctions and Varieties of things, which ever do exiſt, or are capable of exiſting any where, exiſt firſt here moſt perfect, and moſt perfectly diſtinguiſhed. Here they are all moſt perfectly One in the moſt entire Unity of the Godhead in the Father, and together with the Father in the Son. Here they are in this entire, moſt abſolute and undivided Unity, as entirely, as highly various and diſtinct, as they are One. Here by the tranſcendency and ſimplicity of the Unity, which is entire thorow all, and every where undivided, each Diſtinction, each Variety is an abſolute unconfined Unity, comprehending moſt perfectly the whole fulneſs of the Godhead, with all its endleſly new and various Varieties in its own proper Variety and diſtinct Form. This is the the amplitude of the Godhead, its Majeſty and Glory in its own eſſential Image within it ſelf. *Ariſtotle*, as I remember, in his *Ethicks* defines Glory or Majeſty to be κάλλος μετὰ μεγέθους, Beauty with a greatneſs or amplitude. What is the Glory of our Jeſus? what is the Majeſty of our God, when he appears in his own Image, caſting off every Vail, and diſcovering his open Face in our Jeſus? How doth he with every glimpſe of himſelf fill all the ſenſes, all the underſtandings, all the capacities of Men and Angels, with the overflowing Pleaſures of his Beauty in the heighth and amplitude of it, tranſcending all Glory, all Majeſty in their moſt exalted heights, in their moſt extended amplitudes? The ſupream and moſt entire *Unity*, the firſt, the fulleſt, the moſt ample and unconfined *Variety* meet here both in *One*. Here they make a Beauty infinitely high, infinitely ample, in the Face and Boſom of which all Beauties, endleſly new, endleſly various ſpring up, and ſhine, and ſmile together; while each diſtinct Beauty preſents the entire Form of the Univerſal Beauty, with all its diſtinct Beauties entirely, infinitely new and diſtinct.

Our Jeſus in this Divine Image is the *Divine Underſtanding*, the internal, eternal *Word* in the Divine Mind. In this Image then ſtand together in *One* all forms of things, according to their moſt exact natures and diſtinctions, as they are ever known to God, as they ever appear before him, whoſe Knowledge is the only meaſure and ground of all Truth, both in *Being* and *Knowing*.

To what tends this Diſcourſe? To this. Our Lord Jeſus in this eternal Image is the Univerſal, the *entire Idea* of the Godhead, the *Treaſury* of all *Ideas*. He is *all* Ideas in general, *each* diſtinct Idea in its proper Unity and Diſtinction. He is all thoſe unlimited Glories in their moſt exact Ideas or Images, in which the infiniteneſs of the Divine Nature is uncapable of being any way figured or ſhadowed in the finiteneſs of the Creature. He is all thoſe Glories in their

proper

proper Ideas, yet ſtill with an infiniteneſs of Glory, which caſt forth their beams, and their ſhadows, which compoſe the whole Creation, and conſtitute every particular Creature.

Now you ſee our Lord Jeſus, the *Image of the Inviſible God*, and *the firſt-born of every Creature.* As he is the Godhead in its full Idea, or eſſential Form and Image; ſo is he the whole Creation, every diſtinct Creature, every diſtinct Form, Circumſtance, Motion, Variety of each Creature in its eternal Idea or Pattern, in its firſt and moſt exact Truth, as it is known of God, as it is ſeen and contemplated by him in that beatifical Glaſs, where all things appear at once in their moſt exact Truth, and moſt exalted Beauty. This Glaſs is the Idea, or the eſſential Image of the Godhead within it ſelf. This is our Jeſus, our God in the higheſt and fulleſt Glories of his Divine Eſſence.

I have now finiſhed my firſt taſk in the Mediatorſhip of Jeſus Chriſt, his Godhead in its ſimplicity and abſoluteneſs, the moſt pleaſant and rich ground, the moſt beautiful and bleſſed Crown of his Mediatorſhip. I am ſenſible how large I am upon this Subject, into how vaſt a Sea I have caſt my ſelf. But, I hope, *my Reader*, thou findeſt it a Sea of Divine Beauties and Pleaſures, where both our Spirits together ſwim, dive, and bathe themſelves with a ſenſe of unexplicable ſweetneſſes and ſatisfactions from the Floods of Light, and of Love at once refreſhing and ſwallowing up into themſelves our whole Spirits, our Underſtanding and Will.

I hope alſo, if I deceive not my ſelf, as how apt and likely I am to deceive my ſelf in all things, I deſire at all times to be ſenſible; But if I do not now deceive my ſelf, I hope thou ſeeſt how pertinent this part of my Diſcourſe is to my principal Theme, for the illuſtrating and confirming it.

How beautifully, how delightfully do we ſee in this glorious *Image* within the Vail, now unvailed by its own Beams, as the roſie Fingers of the Morning of Eternity dawning in the Goſpel drawing aſide the Vail, the *higheſt Neceſſity* and the *greateſt Liberty* matched and united? What Liberty is equal to this, where a full and pregnant Unity from its own ſpring within it ſelf, diffuſeth it ſelf unto an endleſs, boundleſs Variety, triumphing every where, thorow all, in each imaginable point, with the undivided, unconfined fulneſs and freedom of all its Glories? What neceſſity ſo great as this, where this Unity by the eternally unalterable Law of its own nature brings forth it ſelf unvaried into all this Variety; where this Unity, as Links of a golden Chain, joyns all theſe Varieties by an immediate, immutable order, and connexion to each other; where *this* binds up all this unbounded Variety in its own ſtreight, and ſweet imbraces? What Beauty ſo beautiful, what Delight ſo pleaſant, what Harmony ſo agreeable, as this Divine Marriage between the moſt abſolute Unity, and the moſt ample Variety in the Palace of Eternity; between the moſt unalterable neceſſity, and the moſt unconfined freedom in the Divine Nature? The Schools ſay, That God alone is *Ens neceſſarium*, A neceſſary Being, the higheſt Neceſſity; and that other Beings com-

pared with him are contingent in reſpect to themſelves. They alſo teach us, That all this which this ſupream *adorable Being* is, in the infiniteneſs of his Divine Powers and Virtues, in the infiniteneſs of his Divine Eſſence, all this he is in a pure, immutable Act. Yet is he in this higheſt neceſſity, and moſt immutable Act, the freeſt Being the freeſt Agent.

Do we not in like manner by contemplating this all-charming Perſon of our Jeſus, this ſupream Image in the Godhead, the Seat of all Beauties and Truths? Do we not ſee the Liberty of all things in their moſt proper, moſt glorious Heads and Springs, in their eternal Originals, their Ideas, the firſt-born Images of themſelves? How do they here each of them reign and ſpread themſelves through the amplitude, and infiniteneſs of the Divine Variety, ſeated upon the Throne of the Divine Unity, in the Palace of this Univerſal Image, or Idea of the Divine Nature, *every one* in its own diſtinct Form? Is not this the *ground* of all Liberty, this the *truth* of all Liberty, in the inferior Forms, and orders of things, not a freedom from the force, or conduct of their Ideas, their Divine Heads and Springs in the Boſom of the Divine Being; but the *Spring* of theſe Ideas in them, forming them, figuring themſelves upon them, acting them, diffuſing themſelves thorow them in all their growths and fruits.

The *Metaphyſical Truth* of things comprehendeth all kinds and degrees of *Being*, *Divine*, *Natural*, *Moral*, *Mathematical*; all kinds of *Truth*, Divine, *Natural*, *Moral*, *Logical*. Every thing, as *it is*, is metaphyſically *true*. The metaphyſical Truth of things is defined to be, *the conformity of each thing to its firſt Truth, to its Idea in the Divine Mind*. So far every Logical Truth, the truth of every Propoſition Affirmative or Negative is true, as it anſwers its Idea in the Divine Underſtanding, which is our Jeſus, the eſſential Image, and ſo the eſſential Wiſdom, the eſſential Truth, the eſſential Liberty of the Godhead, the Mediator of all Births, all Images, of all truth and liberty thorow the whole nature of things. But let us now proceed.

The Lord Jeſus being a Mediator, uniting *two* extremes, toucheth *both*, ſtandeth in a *middle ſtate* between both, filling up the middle ſpace, and ſo maketh both One. We have already ſeen the Lord Jeſus in the heighths of the Godhead, in the exceſſes of Glory. Let us now take a view of him in his middle-ſtate between both.

2. I ſhall indeavour to prepare the Way of the Lord Jeſus, as he comes forth in the Mediatory Glory of this Middle-ſtate by two general diſcoveries of his Perſon and Beauty here.

1. Our Jeſus in this middle-ſtate is the *Divine Union of Unity, and Diverſity*; of the *Unity* of the Divine Nature, of the *Diverſity* of all Created Natures in *One* Divine eternal Perſon and Spirit. *One of* the two *Extremes* is the *ſupream Unity*, comprehending all Diſtinctions in it ſelf, preſerving it ſelf abſolutely entire, eternally undivided in all. The other extreme is the *Diverſity* of the Creatures, where the Unity is broken into all manner of Diſtinction, being every where

where imperfect, and at its higheſt point but the ſhadow of it ſelf. The *middle* between theſe Two is the *Union* of theſe extremes, where all the moſt differing, diſtant, divided Diverſities, the moſt diverſe forms of things dwell together in one Divine Image, in one Divine Spirit and Perſon; where the ſupream, and moſt abſolute Unity ſpreads it ſelf thorow all the Diverſities, unites them all in one undivided Glory, ſhines *entirely* in the *whole*, and in each *part*.

2. Our Jeſus in this middle-ſtate, as our God, appears in an all-raviſhing, all-admirable, all-adorable Beauty; in a Beauty diſtinct from that of the Divine Eſſence in its ſimplicity, diſtinct from that of the Divine Image in the Creation, joyning both in a new Beauty, preſenting all the various Beauties of both in a *new Variety*.

How pure, how pleaſant are the Glories of the Godhead in its own eſſential Image? How pure, how pleaſant is the Image of God in the whole Creation, with all the differing Forms and Motions in their whole courſe and compaſs from the Head to the Feet, from the firſt riſe to the laſt end, and reſt of all ſeen in one view at once? How unexpreſſibly, how divinely tranſporting ſweeteſt exceſſes and raptures of moſt glorious joys is the Harmony between theſe *Two*, when they are ſeen together in *one Divine piece*, in one Divine Perſon, in one undivided View and Spirit? This *Perſon*, this *Proſpect* is our Jeſus in his *middle-ſtate*. This is his Mediatory Kingdom. This indeed in a Divine, moſt deſirable, and moſt bliſsful ſenſe is the *Perſonal Reign* of the Lord Jeſus. Here doth he in the Divine fairneſs and fulneſs of his bleſſed Perſon ſit upon a Throne of Grace and Glory, thorow the whole Variety of all Uncreated and Created Forms of things, in the *whole*, and in *each part*, as in the whole. Here is he the Marriage, and the Marriage-day of God and the Creature, of Eternity and Time, with all its divided Forms, ſucceſſive Motions, diſagreeing changes of Lights and Darkneſſes, Lives and Deaths. Here is he the Marriage of each thing, with its Idea in his moſt ſpacious and moſt glorious Boſom, where all the Fountains of Being and Beauty, of Life and Love open themſelves. Here all things, the higheſt Lights of Glory, and the loweſt ſhades; the moſt contracted and obſcureſt Form with its Idea, infinite in Majeſty and Glory, lie together mutually infolded in the inſeparable and joyous imbraces of each other, ſhining thorow, ſhining in each other, mutually ſet, as Seals upon the Boſoms and Hearts of each other.

This is Jeſus, the *ſame yeſterday, to day, and for ever*, ſtanding in the middle-ſpace between Eternity and Time; joyning in one Eternity with all its Glories, and Time with all its diverſe Births and Succeſſions. This is the firſt Proceſſion of the whole Creation, and of every Creature in the Perſon of Chriſt, before any Creature comes forth into its own proper and ſingle created ſtate. Thus is Jeſus Chriſt in a ſecond ſenſe the *Image of the inviſible God, and the firſt-born of every Creature*. Thus *all things are made by him, and he is before all*; as he is the *Divine Draught*, and Plat-form of the whole Creation, with the whole Contrivance and Conduct of it from the

beginning to the end, as God firſt bringeth it forth from his own Mind into a moſt beautiful and exact model, where he hath it ever before him in its Union with the general and diſtinct Ideas of it in his own Mind, that he may compare them, and with a pleaſure worthy of God himſelf behold them in their mutual, moſt exact and Divine Correſpondency.

Here Jeſus Chriſt manifeſtly hath in all things, even in every created form of things, as it is the emanation of ſome Divine Beam, *the preheminence*. He is firſt in every Form. He is there indeed with the exceſs of a Divine Glory. Here *all fulneſs* dwells, with a perfect and *full complacency* in our Jeſus. All *Uncreated Glories*, all *created Forms*, as the *Births* and *Images* of thoſe Glories dwell together here with incredible Joy, as the fulneſs of each other, as the Divine *Mother* and her lovely *Child*, exactly like its Mother mutually claſping each other with tendereſt and immortal embraces.

Having thus prepared my way, I will paſs to the more particular Explications of this Mediatory Glory.

1. *God*, as he is in the ſimplicity of his Divine Eſſence, in his firſt and ſupream Glory, is the *Head* of our Lord Jeſus in this middle-ſtation. *The Head of the Woman is the Man, the Head of the Man is Chriſt, the Head of Chriſt is God*; according to the Doctrine of St. *Paul*. Philoſophers and Divines frequently expreſs the weak, the ſhady, the paſſive, the material part of things by the *Female*, the Woman; the virtue, the brightneſs, the active, the formal part by the *Male*, the Man. If we may ſo far have reſpect to an Allegorical or an Anagogical ſenſe in *this Scripture*; We may interpret the Apoſtles words after this manner; The *viſible* and corporeal frame of things hath for its *head* the *Angelical Nature and World*, which containeth all vital and ſubſtantial Acts, all Spirits, all Forms in their ſeparated ſtate. Here are the Eſſences of all things in their abſtracted Beauties. Jeſus Chriſt in his Mediatory Kingdom and World is the *Head* of the Angelical Image. The Head of *this* is the *Divine World*, the Divine Eſſence.

Plato ſaith, All the *Members* were made for the *Head*. The *Head* in that ſpiritual ſenſe, in which we have ſpoken of it, is the *inmoſt Center*, the *utmoſt Circle*, diffuſing it ſelf thorow all, incompaſſing, infolding, and comprehending all. It is the beginning, the end, the ſtrength, the truth, the glory of all with a tranſcendency of excellency in every kind ſurmounting all.

Thus is God, thus is *Jeſus Chriſt*, as he is the eſſential Image of God, the Divine World in eternity, the glorious Head of his Mediatory Kingdom, ſhining with infinitely rich and delightful ſplendors *above all, over all, in all*. Thus is *God* the Perſon, the Unity, which brings forth this Divine Image, which ſpreads himſelf thorow it, lives and ſubſiſts in it, gives it its life and ſubſiſtency in himſelf, joyns it altogether in *one Divine piece*, by the Unity of one Life, one Spirit, one Perſon.

2. God is *here* in a Created Form, appearing with a middle-glory, between the *ſhade* of the Creature, and the unapproachable *ſhinings* of

of the Godhead; *uniting both* by a Marriage, which all things in Heaven, in Earth, in the Seas, beneath both, celebrate with Divine Feasts and Triumphs.

God in the Creature is seen by a *shadowy Image* alone, which lie as a Vail upon the pure Glories of his Divine Face and Person. He now shines forth like the Sun in a cloudy day, by that obscure Image of his Cœlestial Form, a reflected, refracted Light.

God in the *Kingdom* of the *Father*, (the Father of Lights in the simplicity of the Divine Nature) is the *eternal Sun* at its heighth, at its Noon-sted, in its Meridional Glories.

God in the *Mediatory Kingdom*, (which is properly the Kingdom of Christ in his *personal Reign*) resembles the lovely Morning, the golden Hour of the Day, when there is no more shades or pure Light, but both are mixt, and sweetly married into the pleasant Flowers of Saffron or Roses, breathing their sweetnesses thorow the whole Air and Universe. God in Jesus Christ is now the Sun ascending, shining forth in its strength, but not at its full heighth. God and the Creature are like two Lillies or Roses joyned upon one stalk in a fair Morning, or a bright Forenoon; or like *two Friends* in this sweet season, in a Garden of Roses embracing. These mutually possess, enjoy the full Beauties, the *full* sweetness each of other, but not *fully*, *clearly*, but not *compleatly*, until the Sun come to its full heighth.

In the Schools, the knowledge of things is divided into three kinds:

Noon

1. *Meridianam*, the Meridional, or Moon-Light of Knowledge.
2. *Matutinam*, The Morning-Light.
3. *Vespertinam*, The Evening-shade.

1. The *Noon-Light* of Knowledge, is the sight of things in their eternal Ideas, in the eternal, essential Idea, or Image of the Godhead, which is the *eternal Word*, *our Jesus*.

2. The *evening shade* is the Creature appearing in its self by its own obscure and fading Light.

3. The *Morning-Light* of Knowledge is applied by some to the *second Quire* in the first Order of Angels, the *Cherubims*. These are the *Lights* flowing from the Second Person in the Trinity, the Light of eternity, and of the Divine Essence; as the *Seraphims* the *first Quire* are *Love*, the *Love-Unity*, the *Angelical Figure* of the *Father*, the *Unity* in the *Trinity*, the Fountain of all Divine Births, of all Divine Loves and Lights; the Love-Spring, and so the Life-Spring in the Godhead.

In these Angelical Loves, *the Seraphims* are all *forms* of things, as in their *first*, their sweetest *created Love-Springs*, and *Love-Unions*.

In these Angelical Lights, *the Cherubims* are all *forms* of things, as in their *first*, their richest *created Beauties* and *Ideas*.

But these *Cherubimical* Beauties, these Angelical Ideas are *too faint* and *fading* to be the *Morning-Light*. All *created Glories*, the most heavenly

heavenly, are no more than *Evening-Glories*, which the ſetting Sun hath left behind him. They all by degrees ſink into the darkneſs of the night, and diſappear for ever.

Our Jeſus alone is the *Day-ſpring from on high*, the Roſie Morning, and the riſing Sun. In him alone all created Loves and Beauties, *Cherubim* and *Seraphim*, riſing again from the *depths of night* unto a new Sweetneſs and Glory, have their *eternal day*.

Thus *the Spirit* ſpeaketh to the *Lord Jeſus* in the *Pſalmiſt*, and the *firſt of the Hebrews*, *The Heavens wax old as a Garment: thou changeſt them, and they are changed. But thy throne, O Lord, endureth for ever and ever.* See in the Heavens, in the powers, ſweetneſſes, and beauties of Heaven, a *night* of old Age, and of Death. See in this Death a Day-Spring of new and immortal Glories in the riſing of the Lord Jeſus upon them, and their riſing in the Circuit of his Throne. He alone ſits upon that Throne of ever-new, ever-ſpringing, eternal Light. But thus much of this *ſecond Character* of *Jeſus Chriſt* in his Mediatorſhip or *Middle-ſtate*.

3. God in his eſſential Image repleniſhed with the eternal Ideas and Patterns, the Original Forms of things, is in this *ſecond Image*, thorow the whole, univerſal Form, in all the particular and diſtinct Forms, the *Root* and *Seed* of all. This is the *Vis plaſtica*, the *Ratio ſeminalis*, the formative Power, by which, the formal reaſon or proportion according to which, all things in their created Image ſpring up, are framed, are acted in their eſſential, accidental Forms, Powers, Operations, and Motions.

The Father hath ſent me forth, and I live by the Father. All mine are thine, and all thine are mine. Thine they were, and thou gaveſt them me. This is the Language of Chriſt concerning his Father, and to his Father. The *eternal Idea* of the Godhead, which is *our Jeſus* in the heighths of his Divinity, the *diſtinct Ideas* in the Boſom of this Idea of the Divine Eſſence are reſpectively the *proper Places*, the *Parents*, the *Patterns*, the *Husbands* of Jeſus Chriſt in this *Middle-Image*, and in all the *particular Images*, which ſhine here, as Stars in their native Heaven, as Flowers in their Garden-beds, to which in the *Song of holy Loves*, *the Cheeks of this Jeſus* are compared.

Thus is *our Jeſus* in the Goſpel divinely drawn in an admirable Picture, repreſenting him after his *deſcent* out of this ſtate *riſing* again in it. He is preſented to us in his transfiguration on the Mount, with his *Face ſhining like the Sun in its ſtrength, and his Garment as the Light.* O moſt admirable and Divine Figure of our Jeſus in his Mediatory Kingdom and Glory!

The Face, the Perſon of our Jeſus is the Sun it ſelf, the eternal Sun, the Divine Nature ſhining forth in the ſtrength of its light and heat, its Beauties and Loves. The created Image is, as the *Raiment* upon this Perſon, but a Raiment of *Light*, of the *Flower* of Light, *Sun-ſhine* of the Godhead; a Garment made of a *Contexture* of Beams, living in, and ſpringing immediately, freſhly every moment from this entire Perſon, which is all one moſt clear and lively Face of the moſt compleat and Original Beauty.

The

The Divine Perſon is not *hid*, but *ſhown* by this Garment. *Mi Jeſu pelluces*, Our Jeſus ſhines all clearly thorow it; far more clearly, than a beautiful Perſon ſwimming all naked in a clear ſtream, or the richeſt Diamond in a Caſe of pureſt Chriſtal.

The *Perſon here*, the Divine Sun is at once the *eminent Head* of all the Beams ſhining above them; the *vigorous Root* of all the Beams ſpringing up in them; the *pleaſant* and *glorious flower* flouriſhing forth from the end of every Beam; the full Glory filling with it ſelf each part of the Beam, and every where in every Beam preſenting it ſelf entirely to every eye.

All the Beams in *One* are one entire Image of this Sun. Every *diſtinct* Beam a diſtinct Birth and Figure of a diſtinct Ideal Light and Glory in this Sun. Yet is the Sun in that full compaſs of all its Glories ſeen by every eye in every Beam.

For ſo is this *Divine Sun*, the eſſential Idea of the Godhead, the *ſame*, *one*, *undivided*, *entire*, *full*, in all the Ideas, in all the Original Forms, and Patterns of each Creature.

The *Beams* here are *Daughters*, *Siſters*, and *Brides*, to the *Sun*. They flow forth immediately from it. They ſtand upon the *ſame root* of the Divine Nature and Perſonality. God is the only Perſon in this Jeſus. Both are cloathed with the ſame Image. Both by mutual embraces lie in the boſoms of each other, wrapt up together in the ſame Joys and Glories.

Yet are the *Beams* and *created Beauties* in this Mediatory Image, not only *diſtinct*, as the Ideas in the Godhead, where the moſt perfect *Diſtinction* is married to the moſt *abſolute Unity*, with a moſt exact *equality*. But all the Forms of created Glory here have beſides a *diſtinction* from their *Sun*, the Divine Glory, and from each other; a *diverſity*, alſo an *inequality*, a *ſubordination* in an *hypoſtatical* or *perſonal Unity*. But I now anticipate my ſelf; This will have a more proper place in the following Character of our Jeſus in his Mediatory Kingdom.

4. Chriſt here in his created Nature is a Spirit, a great and *univerſal* Spirit, comprehending the whole Creation eminently in himſelf, before it have a *ſubſiſtence in it ſelf*. The whole Creation is *here* in greater majeſty, in greater clearneſs and glory, than in *it ſelf*, when it is freſheſt and faireſt. It is the very luſtre and effulgency of the Godhead it ſelf, *all tranſparent*; the Divine Eſſence at once ſhining thorow it, filling it, cloathing and comprehending it; as a Temple founded upon it ſelf, framed by it ſelf of its own moſt immediate Light, and cleareſt brightneſs.

The King's Daughter is ſaid to be all glorious within, and her Garments of wrought Gold, Pſal. 45.

The *firſt Marriage* is that of the moſt High, and holy Trinity, to which eternity it ſelf is the *Marriage-day* celebrated with Joys and Glories, tranſcending all meaſures or bounds. The *Father* and the *Son* are here mutually the Bridegroom and the Bride, while both are in both, the *Father* in the *Son*, the *Son* in the *Father*; the *Love-Spring* in its *lovely* and *beautiful Image*; the *Lovely-Image*, the firſt and

and higheſt Beauty in its *Love-ſpring*, the firſt, the ſweeteſt, the fruitfulleſt Love and Fountain of Loves. The *Holy Spirit*, the conſpiration of both theſe in *One*, is their *Marriage-band* and *Marriage-bed*, where they preſerve entire their *Unity*, and their *Diſtinction* in a moſt bliſsful Union to make their Loves and Joys more *full*. From this Marriage-bed doth flow the *God-like* Race of Divine Ideas ſurmounting all *numbers* and *natures* of things.

The *ſecond Marriage* is in this *Middle-Glory* between the *Uncreated* and *created Beauty*, joyned together in one Divine eternal *Perſon* and *Spirit*. The *Divine Nature* is here the *King* and the *Bridegroom*; this *created Spirit* is the Kings Daughter, his *Queen*, and his *Bride*.

This Queen is deſcribed to be *all glorious within*, and to have her Garment of *wrought Gold*.

The Hebrew word *within*, ſignifieth properly *in her Perſon*, *in her naked Face*, which are within all her Garments and Vails. Her God, her Bridegroom, Jeſus in his eſſential Image, her eternal Idea, is her Perſon, her Face, her internal Form. Thus is ſhe all glorious within; For the Lamb himſelf, her Bridegroom is her Glory. The Glory of the Lord himſelf in his eternal Splendors enlightneth all within.

This Queens Garment is all of *wrought Gold*. The word *Wrought*, ſignifieth properly a *work of Eyes* ſet all over the Garment. So Dr. *Hammond* expoundeth it, *Her Garment was all over ſet with round Oes*, like ſo many *Eyes* or *Suns* wrought in Gold. The *created form* of this Spirit being the pure luſtre of the *eternal Sun*, the *Divine Eſſence*, is the Queen's *Garment*. The numberleſs *Ideas* of the Divine Nature, in each of which the Godhead it ſelf is entire in its Sacred Unity, comprehending all its *Ideas*, or *Variety* in a Variety entirely thorowout, infinitely freſh and new, *form* in this Garment *ſecondary Ideas*, their own moſt immediate, faireſt and fulleſt Effulgencies, or *Life-Pictures*. In every one of theſe is this Queen alſo, according to the Original *Patterns* in her Father, King, and Bridegroom, *compleat* with all the full Glories of her Perſon, and equally diſtinct in a new Variety of all her Glories, as a new Queen, a new Perſon, a diſtinct Spirit. Theſe are the Divine *Suns* and *Eyes* in the Garment of this Queen, in which the eternal Eyes and Suns ſhining in the Divine Eſſence look forth, as thorow Caſements of pure, living, and immortal Chriſtal. Each Form, each diſtinction of every kind in the Creation here below is ſuch an eye, ſuch a Sun wrought in Gold, ſuch a Spirit of incorruptible Glory, ſuch a Bride and Queen to the eternal King. Every one in particular is a ſpiritual and heavenly Member; all together make up the ſpiritual and heavenly Body of our Jeſus in this Perſonal Kingdom of his, where he in his own Perſon is a Kingdom to himſelf, containing the *Creator* with the *Creation* in all their Amplitudes and Varieties, married together into one Perſon, Spirit, and Glory, which is to it ſelf Bride-groom, Bride, Offſpring, and All.

See if this be not that heavenly *Hieruſalem*, the *Hieruſalem above*, which is indeed *free* in the ſpacious embraces, and unlimited Amplitudes

tudes of the Godhead; which at the ſame time is by the inviolable ſweetneſs of a ſweetly-invincible *neceſſity*, the eternal Law of ſupream Love confined to theſe embraces, in which ſhe becometh the glorious Virgin-Mother of us all.

Is not this the *Hieruſalem*, whoſe heavenly tranſparencies, whoſe Divine luſtre, whoſe unſtain'd, incorruptible Beauties and Virtues are figured by *Gold, Pearls, precious Stones, and Glaſs, Glaſs of Chriſtal?* Is not this that *Bride of the Lamb which cometh down from God*, out of the Heaven of the eſſential Image of the Godhead, as out of the Boſom of her Father and Bridegroom, with this Character, in which the perfection of Beauty, and the ſum of all Perfections is divinely ſeated; *Having the Glory of God?*

But let us here a while feaſt our Underſtandings and Affections, our whole Perſons with all our Powers upon our Jeſus, whom all our deſires cannot equal. Let us endeavour to take a more diſtinct and exact view of the Mediatory Glories of his bliſsful Perſon in this divinely-admirable piece, his *created Image*.

For this end we will fix our eye for a ſhort ſeaſon upon the threefold Riches of this Work:

1. The *Variety*.
2. The *harmonious Order* in each part of the Variety.
3. The Unity of the *whole*, of *each part* with the whole, and with it ſelf.

Now, *gentle Reader*, let me humbly fore-warn thee, that I may not ſeem too far to tranſgreſs the laws and limits of that Method, which I have preſcribed to my ſelf, in treating of the Mediatorſhip of our Lord Jeſus, by touching here in this part, and taking in all things of the *Creator* and the *Creature*, of the *Fall* and the *Recovery*, of Nature and Grace. I intreat thee therefore to conſider and bear in thy mind, when thou meeteſt with this, theſe three things.

1. The *Perſon* of our Lord Jeſus in this *Mediatory Image*, of which I ſpeak, *unites all*. Here God is *come down* ſomewhat from the heighths of his unapproachable Light *nearer to us*. Here God is with a delicate and tranſparent Veil of his own cleareſt Beams, not hiding any of his Glories, but tempering them after the ſweeteſt manner to a more pleaſing ſuitableneſs unto us, that we may with a more agreeable familiarity, and a more familiar delight feed the eyes of our minds with them.

Here is the Creation in the whole Circuit of it, with an Amplitude and Glory far beyond, far above it ſelf. Here it lies together all, as *one piece* not only in it ſelf, but in the moſt richly heightned Light of Chriſt's Divine Perſon and Spirit. Here it lies in Union with the Divine Nature in its eſſential Image, filled with the eternal Ideas, the numberleſs Original, and exemplar Glories of all things, compoſing one piece, ſubſiſting and ſhining in one Perſon together with theſe.

No *Form* or Perſon in nature drawn with greateſt care and pleaſure by the hand of the moſt ſkilful Painter, a *Titian*, *Portogenes*, or *Apelles*; or contemplated in its Idea, ſhining in the Intellectual

Light of ſome excellent and Divine Spirit, *ſo far tranſcendeth* it ſelf, ſeen by a common eye in it ſelf: As the *whole Creation*, with each minute, part and motion, *is glorified* here in the Spirit and Perſon of our bleſſed Jeſus, with an heightning far tranſcending the moſt exalted Beauties of its own proper ſtate.

Here the *Creation* appears as the *Sun-beam*, where it is immediately united to the Sun, being far more full, far more bright, and crowned with the Sun.

This is that *Divine Glaſs*, which God in his ſupream Wiſdom hath framed, that himſelf may have ever before him all his Works, as they are preſented here in one moſt lively and lovely view; as alſo that his Work, his Creature in this Glaſs alone may take a view and meaſure of it *ſelf*, of *him*, of his *way*, and his *glory*.

Think then, *Chriſtian Reader*, that all things here treated of, are now before thee in this Divine Spirit and Perſon, as Flowers of Spices in thoſe beds of Spice, which are the *Cheeks*, the *Face* of thy Jeſus, thy Beloved, thy Delight, Thine and Ours.

2. This Diſcourſe of the Creation and Redemption, as they lie here in the Perſon of Chriſt, their *efficient*, *exemplar*, and *final Cauſe*, prepares our way for our contemplation of them in their proper places. *We know things by the knowledge of their Cauſes.*

3. Our ſtay here will be compenſated with the compendiouſneſs of our way in the following parts of our Diſcourſe upon the Mediation of Chriſt. He that hath newly ſeen a Roſe flouriſhing upon its ſtalk and root in the Garden, with a more eaſie and tranſient view takes in the beauties of a painted Roſe, ſo far as he reſpecteth nature alone.

It is now time to come to a Diſtinct Contemplation of that threefold excellency which we mentioned; *The Variety in this Divine Piece, the Order of the Parts, the Unity of the whole, and of each part.*

1. The *Variety*, which renders the beauty and the delight in any piece more full, is, that *it ſelf* be moſt full. The things, which make the Variety any where full, are theſe:

1. The *Variety* from its higheſt ſtate extends it ſelf to the moſt remote *diſtance*, by even and united ſteps, that all the diſtances be full.

2. The *Variety* paſſeth into, and loſeth it ſelf in the *Contrariety* carried to its greateſt heighth, and to the utmoſt point. This moſt enlargeth the *Variety*; moſt heightens and ſets off the *Unity*, the *Beauty*; moſt excites, enlargeth, and heightens the *Underſtanding*. This is of ſo great a moment, this containeth ſo Divine a *ſecret*, ſo high a *myſtery* of ſomething ſurpriſing, tranſporting, beyond that, which is *underſtood*: that no Work of God or of man wrought with any ſkill wanteth it, or rather hath not the greateſt ſkill laid out upon it to carry it fartheſt. No Work pleaſeth our Eye, our Ear, our Mind, all falls flat to all, where the Shades, the Diſcords, the Contrarieties are wanting. The wiſeſt man ſaith of the wiſeſt God in his *Eccleſiaſtes*, *That God hath ſet one thing over againſt another, that*

man

man may find nothing to add to the perfection of his Work: Light and Darkneſs, Life and Death, Contraries one oppoſed to another. How in an Hiſtory, in a Theatre do we take the greateſt pleaſure to have afflicting paſſions of pity, fear, grief raiſed in us even unto ſighs, a real melancholy, and tears, while we know, that this is only a *part* in the *whole*; a Scene, which adorns and heighthens the beauty of the whole, and then loſeth the melancholy of its ſhade, and diſcord in the univerſal luſtre and ſweetneſs?

3. In the laſt place, that which makes the *Variety* full, is the *return* of the *whole* thorow the *Contrariety* by a ſweet and full cloſe into its *Unity*; the return by the Contrariety from its low eſtate, to its firſt and moſt perfect heighth.

The Lord Jeſus in his Mediatory Perſon, is the faireſt, the richeſt Draught or Portrait of the Divine Deſign and Work, as it lies in the Divine Mind; animated and heightned by the moſt immediate, intimate, mutual Union with the Divine Mind. Here therefore is to be expected the moſt ample Variety.

The Lord Jeſus is ſtiled in the *Scriptures*, *The Wiſdom of God.* He is the Wiſdom of God in every ſenſe.

1. He is the *Wiſdom* of God in the *Divine Mind.*

2. He is the *Wiſdom* of God in the *Divine Work* brought forth from that *Mind.*

3. He is the *Wiſdom* of God in the *Divine Model* of that *Mind*, and *Work*, intervening between both, and uniting them.

Proclus defines Wiſdom to be πλήρωσις τῶν ὅλων, a fulneſs of things. Our Jeſus is the higheſt Wiſdom, the firſt, the fulleſt, the richeſt Variety. St. *Paul* gives to this *Wiſdom* the Epithete of ποικίλη, a *large Gallery*, or Porch in *Athens*, painted at the coſt and order of *Pericles* by the moſt ſkilful Artiſts, with the moſt exquiſite ſkill, and with that which is the moſt heightned point in this ſkill for life and delight, the *greateſt Variety*, was called from this peculiar excellency, the Variety in the Pictures, ποικίλη.

Our Jeſus is repleniſhed and adorned with the richeſt Variety of Divine Forms, which that Divine Painter, *Natura Naturans*, the eternal Nature, the eternal Spirit is capable of bringing forth. Thus is our Jeſus become not ποικίλη, but ποικίλη, a Porch or *Gallery* of *Divine Variety*, for God himſelf, and all his holy Ones to walk in. Here do they contemplate themſelves, the Ideas of their own Spirits, all their Works in their livelieſt and ſweeteſt Figures. Ah! how is the *King*, how are all his *glorious train tyed* eternally in this *Gallery!*

But thus much for the firſt excellency in this Mediatory Perſon of Chriſt.

2. The ſecond is the *Harmonious Order* of all the Parts. Theſe are five.

1. *Divine Love* in its *eternal Original*; or the *Divine Unity* at its *full heighth.* This is *Jeſus Chriſt* in his *Godhead*, as he is the *eſſential Image* of the Godhead, *One* with the Father; as he is the *Head*, the *Root*, the *Bridegroom.* To himſelf in his *created Image*, *ſprung forth*

from, ſubſiſting in the Boſom of the *eſſential Image* and *Glory*.

All *Forms* in the heighth and exactneſs of their ſeveral *Diſtinctions*, in their *firſt*, their *fulleſt Variety*, are here at the *heighth*, in the abſoluteneſs of the Divine *Unity*, which is moſt heightned purity, the perfection of Light and of Love.

2. *Divine Love* deſcending into an *Image* of *Light*; or the *ſupream Unity* in a clear and ſweet *Union* with *Diverſity*. This is properly our *Jeſus* in his *Middle-ſtate*, in his *Mediatory Image*. Here are all *forms* of things, with all their *Diſtinctions*, at once in the moſt perfect *Unity*, and in a *Diverſity* with a *ſubordination*. Yet is this a clear and ſhining *Diverſity*, a *Diverſity* without *diſtance* or *diviſion*, every where full of the *Divine Unity*.

3. The third Part in this Glory of Chriſt, is, the *Divine Love* declining into a *ſhadowy Image*; or the *Divine Unity* ſhaded with the *Diverſity*, yet ſweetly figuring it ſelf upon the *Diverſity*, and ſubſiſting with all its Glories *beneath it*. This is the Divine Love in a ſweet *ſleep* fill'd with a pleaſant *dream*, where all the *Divine Forms*, vailed with the *ſhading Diverſity*, ſeem to act a *Divine Maſque* to the *Divine Muſick* of eternal Love, ſeeming to ſound at a great diſtance thorow theſe ſhades.

In the firſt of *Geneſis*, a *deep darkneſs* is the *ground* of the whole Creation. This is expreſt by *Bohu*, and *Tohu*. *Bohu, He is in it. Tohu, the laſt bound, ultima linea rerum.* This is the *Chaos*, the ground of the firſt Creation, a Divine ſhadow which the Divine Glory caſteth from it ſelf, with which it ſurrounds and vails it ſelf, in which himſelf with all Divine Forms doth lie, as the glories of a Plant in its ſeed under the Earth; or as Man with all his Intellectual, Angelical, Divine Powers, Notions, Glories in a deep ſleep. This the *Jews* call the *darkneſs round about the Throne of God*, and apply to this the *black Locks like a Raven upon the Bridegrooms head of fine Gold*, in the *Canticles*. This is the Philoſopher's *Materia prima Metaphyſica*, firſt Metaphyſical Matter, out of which Angels, Cœleſtial Bodies, Elementary Forms ſprung, as Flowers out of the ground of Paradiſe.

Out of this Darkneſs God called the Light of the firſt Day, the Primitive Light of the Creation, which by varying it ſelf with the Diverſity of ſhades from this ground of the Divine Darkneſs, ſprings forth into all the ſeveral Lives, Forms and Motions, thorow the whole Nature of things.

This is not the *true Light*, which hath *no darkneſs* in it; but the *ſhadowy Image* of that *Light*. The Darkneſs, out of which, and in the midſt of which this Light ſhineth, is the ſweet ſleep of the eternal Love. The *Light* is the pleaſant *dream* in this *Divine ſleep*. Thus Man the *Diapaſon*, or full Muſick of the whole Creation, compoſed of all the ſeveral Forms, as ſeveral *Notes*, is ſaid to be made *Betzelem*, in a *ſhadowy Image of God*. The ſame word is uſed by the *Pſalmiſt*, where man is ſaid *to walk in a vain ſhow*. In which reſpect the Holy Spirit pronounceth the pureſt Beauties and Joys of the earthly Paradiſe to be Vanity, Dreams, and no more; the ſhadows

or

or figures of things in a Dream; *Man in his beſt ſtate is altogether Vanity.*

I beg thy leave, *Chriſtian Reader*, here to make uſe of that Hiſtory, if not in an Allegorical, yet an accommodated or Alluſive ſenſe. *God caſt* Adam *into a deep ſleep*, and then divided *Eve* from him, and brought them together again, no more as *one perſon*, but *two*. Before the *Spirit* had ſaid, *God made man, Male and Female made he him*; As if Man had been then like the Angels, which neither marry nor give in marriage, but comprehend both Sexes, with all their Progeny, as a full Quire in one Perſon, in one Spirit. For thus they ſay of Angels. Every one is both Male and Female in himſelf, a God-like Unity, diffuſing it ſelf within it ſelf into all Variety, with a Divine amplitude, without diviſion or diſtance.

But thus *our Jeſus* firſt is both Bridegroom and Bride within himſelf; he comprehendeth the Divine Nature, the Univerſal Image of the whole Creation in *one Divine Perſon*, Spirit, Life, Image, Joy and Glory. But then by the Law of the eternal Harmony in the Divine Nature, in its eſſential Image, he falls into a ſweet, and deep ſleep. In this ſleep, as in a Divine dream, is the Bride divided from her Bridegroom. Now they with their Race of Divine Forms meet in diverſe Perſons, as ſhadows of themſelves. Yet do they in their Perſons, in all their Motions, bear the Divine Impreſſions, and amiable Figures of their eternal Ideas, in the Love and Light of eternity. Theſe eternal Ideas, while they ſleep in theſe ſhadows, yet awake beneath them, above them, to act them, to ſhadow forth their own Sweetneſſes and Beauties upon them.

Theſe ſhadows of this dream are indeed ſhadowy, compared with the eternal Glories: yet have they a real Being, a real exiſtency in their own place and order. But we will now paſs to the fourth part of this Divine Piece.

4. This is the *Divine Unity*, opening it ſelf in the ſhadowy Image into a *Contrariety*, the utmoſt point of its Variety. This is the Divine Love in a ſtorm, in its dream and ſleep. The Divine Love is here in a *diſguiſe*. God, who is Love, calleth the Work of Wrath, his *ſtrange Work*. The miniſtry of the Law, and the Letter, which caſts a Vail upon the Face of God, is the ſame in the Language of the *Scriptures*. We read in the *Revelations*, *Of the Wrath of the Lamb*. Wrath is the darkeſt diſguiſe upon the eternal Love, the eternal Meekneſs and Gentleneſs, the *Lamb, our Jeſus*.

In this ſtate of *Contrariety*, Sin and Death have their entrance. Our Jeſus, the Lamb, eternal Love is here *ſlain* and *crucified* by the Sin of the Creature. In this death of his the whole Creation dies. Here this Lamb, the Divine Love in the region of Death, in the midſt of the Powers of Darkneſs, and Death becomes *a Sacrifice for every Creature*. By dying *for ſin*, as he dies *by ſin*, he *makes an end of ſin and death*; he takes away the ſubject, the ground of Sin and Death, the *mutability* of the Creature, the *ſhadowyneſs* of the ſhadowy Image in its *diſſolution* and *reſtauration*. He at once ſcattereth the fearful dream, and awakens it out of its ſleep, that it may *dream no more*, but *ſee the light of Life*.

Divine

Divine Poets (which with moſt inſpired and acquired ſkill, raiſe, refine, and delight the beſt Minds, by awakning in them the richeſt, the livelieſt Images of the Divine Work, and the Divine Mind,) place the greateſt, the ſweeteſt life, and heightning of their Figures in the Λύσις, and the λύσις, the *knot*, and the *untying* of the *knot*. *This part* in the Divine Deſign and Work is *both theſe*, the knot, and the untying of the knot. The Law lets in Sin, Sin brings in Death, the ſhadowy Image is the Root and Seat of all theſe. The death of Jeſus Chriſt *makes an end of Sin, ſwallows up Death into Victory*, diſſolves the ſhadowy Image, *ſows it* again by its *diſſolution* in the Boſom of the Divine Love, as they lie down together in its grave. Here it ſprings up again immediately into *a Child of Light*, in the Image of Light, the heavenly Image. In this Light it ſprings up an Immortal Bride in the Arms of its Bridegroom, the eternal Love. Thus the *Grave of Love* is changed into a *Bridal Bed*.

O that I had the anointing of *Bezaleel* and *Aholiab* upon me, to draw the *Divine Model* of the *Tabernacle* of God in this part of the heavenly Image, the *Contrariety*, the *Scene of Wraht*! We ſhould ſee *without Badgers ſkins* ſullied, parched with duſt, ſand, and Sun. We ſhould ſee *it* in the midſt of a deſolate Wilderneſs, round about it a Land of Graves, and fiery Serpents. But all this while *within* ſhine, flouriſh and flow all the precious, the pleaſant things of the whole Creation, and in the Boſom of theſe, as Divine Figures unfold themſelves all the bliſsful and glorious myſteries of the eternal Beauties and Sweetneſſes of the *Divinity unvailed*. *Within* are the richeſt materials, colours, works: In the *midſt* of all, as the Center, the Spring of all is *God himſelf* upon the golden Mercy-Seat, the *Thrones* of Grace and Love, within the golden Wings which the Cherubims of Glory ſpread round about it to make a Pavilion for it.

Thus true is it, that the *Law* is the *Goſpel*, eternal Love *vailed*; the *Goſpel*, eternal Love and Beauty ſhine forth with naked Faces in the *Law it ſelf*, when the Vail is taken off.

But let us trace more exactly the ſteps of Divine Love, which all drop Myrrh, incorruptible Sweetneſſes, as he paſſeth thorow the *Divine Mazes*, the curious Windings of this Divine Labyrinth. To this end we will conſider this ſtate of *Contrariety*, or of Wrath in its ſeveral Cauſes; *efficient, material, formal, final*.

St. *Paul* lays a clear and rich ground for us, when he treats of this Subject. His words are theſe, *What if God willing to declare the Power of his wrath?*

Having *ſuch an Idea* of the Divine Goodneſs of *God*, that he is the ſupream *Love*, the ſupream *Unity*, the ſupream *Good*, which are all *divers words* expreſſing *one thing*: Where I meet with the darkeſt, the dreadfuleſt appearance in his Births, his Works, I find my Spirit excited to ſeek the ſweeteſt and delicateſt Roſes among theſe Thorns, a Face filled with the richeſt ſmiles beneath theſe Vails, the Divineſt Wealth, Skill, and Figures in the Vails themſelves, as in that before the Holy of Holies.

Thoſe

Thoſe Scriptures on ſuch occaſions ſound with an heavenly Melody in mine Ears, awakning and calling forth my Spirit to the expectation of ſome divinely-beautiful, tranſporting and transforming ſight: *He putteth the greateſt comelineſs upon the moſt uncomely parts. It is the Glory of God to hide the Matter*, the *Word*, the *eternal Word* or *Wiſdom*, the *Divine Beauty* and *Love*: *But it is the Glory of a King*, of the *Royal Prieſthood*, the Kingly and Prieſtly Mind, *to find it out*, to enter within the Vail, to draw aſide the Vail, and diſcover the Glory.

Theſe words, *What if God willing to declare the Power of his Wrath?* preſent to us this whole ſtate of Wrath, as it comprehends the Law, Sin and Death, in its three-fold Cauſe, *Efficient*, *Exemplar*, *Final*.

The *Idea of Wrath* in the Divine Mind is a *Variety* in the glorioufly-ample, and delightfully-vaſt Variety of the *ſupream Unity*, the eternal Love. This Ideal Wrath in the Idea of the Godhead, the Perſon of Chriſt, as he is the eſſential Image of the Father, in the Boſom of the Father, is a beautiful and bliſsful Variety in the Beauty, and moſt high bliſſes of the Godhead. It is a *Love-part* in the triumphantly-joyous and glorious Variety of the eternal Love. This Sun-like Idea in the ſupream and eternal Sun of the Divine Eſſence, is the *efficient*, the *exemplar*, and *final* Cauſe of this *Contrariety*, this wrathful ſtate. This is its firſt, its moſt univerſal, moſt intimate *efficient*. This, its *Original*, exacteſt Pattern. This, its *Principal*, its *Ultimate End*.

Eternal Love it ſelf in this *Idea*, is the Divine Framer, the Divine Actor, the Divine Cloſe of the whole *Scene*, of this Wrath-part in the *Love-play*. Here it *begins*, here is its *way*, here it *ends* in its Divine Idea, in the Boſom, in the Face, in the midſt of the Varieties, the Beauties, the Bliſſes of eternal Love. Without this *part* in the Variety, they were all *imperfect*. Love it ſelf without this *Love-ſpot*, this beautiful and delightful *Wound* would have an eternal Cloud and Wound upon it.

A great Philoſopher teacheth us, That Power is an Unity, containing manifold Forms in it ſelf, which it ſhoots up, and ſends forth from it ſelf according to the Law of its own proper Harmony. *Every Idea* in the eternal Mind is a Divine *Unity*. The *Ideal Wrath* there, is an *Unity comprehending* in Divine Images all the Forms, all the Varieties of this *Love-part*, the Divine Wrath, *in it ſelf*. This is the *eternal Reaſon* of the whole Miniſtery of the Law, and of Wrath in the Creation; *the diſplaying of this part of the Divine Variety by Divine Figures in its proper place in the Divine Work*. Thus God ſhows the Power of his Wrath. He ſeals the Creature with this Idea, with the impreſſion of the Divine and eternal Glory in this Divine Idea alſo.

According to the Language of St. *Paul*; Now *Grace*, Divine Love, *overflows us in all Wiſdom and Prudence*. *Jeſus*, that eſſential, compleat *Idea* of the Godhead, is the *Divine Wiſdom*. The *innumerable Ideas* in this Divine *Word*, or Mind, in this Univeral Idea make up

up that, which the holy Apoſtle ſtileth, *All VViſdom.* When Jeſus the eſſential Image of all Lights and Loves, in the Father of Lights and Loves, hath wrought upon the Creature the clear and full *engravings* of all the Ideas in the Divine Mind; then hath he finiſhed it unto a compleat Image of himſelf. Now doth this Spirit of Grace, of Love, and Beauty flow forth upon it *in all wiſdom*, in all the various Lights of heavenly Beauty, in all the various ſweetneſſes of the heavenly Love.

When *this work of wrath* ſhall be ſeen in the *whole piece* of the *Divine Deſign*, when it ſhall be ſeen in Union with its Divine Idea, in the light and brightneſs of its eternal Pattern: What a pomp and triumph of Divine Love, Joy and Glory, ſhall we ſee it; how will it increaſe the pomp and triumph in the Godhead, and its Work? So we ſee it there, where I now treat of it, in the heavenly Image, in the Mediatory Perſon of Chriſt.

St. *Paul* preſenteth this Joy and Glory to the Diſciples of Chriſt: *All things*, ſaith he, *are yours, things preſent, and things to come, this world, Life and Death; all things are yours, and you are Chriſts, and Chriſt is Gods.* So far as we by Jeſus Chriſt are united unto our *proper Idea* in the Divine Mind, which is *our Manſion*, or Apartment in our *Fathers Houſe*; we through the *Unity* of the eternal Spirit, which by a Love-Union binds up *all* the Ideas in *every one*, behold, poſſeſs, converſe with, enjoy all things in their eternal Ideas, their Original Truths and Glories. All things here are cloathed and filled with the richeſt Lights of Divine Beauty, the pureſt Sweetneſſes, and ſweeteſt Joys of Divine Love. But thus much for the Univerſal, the Ideal Cauſe, *efficient, exemplar, final.*

The *material Cauſe* of this Contrariety is the *ſubject*, where it is immediately *ſeated*; the *ground*, out of which it immediately *ariſeth.* The *ſhadowy Image*, the Creature in its ſhadowy ſtate, is the *ſubject*, and ſeat of this wrathful appearance. The *ground* is the ſhadowyneſs, the darkneſs, the ground of defectibility and mutability.

The *form* of this legal or wrathful ſtate is compoſed of many Circumſtances. God, who is the eternal Truth, the only, ever-glorious Life and Subſtance, appeareth in a ſhadowy Image. God, who is Love pure, unmixt, perfect, unbounded, who hath all pleaſantneſs in his Face and Perſon, who is all of him in every part, in every glance, the Spring and Center of all deſirableneſs and delights, covers this moſt amiable, moſt attracting Face and Perſon with a Vizard of Clouds, Tempeſts, and Fires, as on Mount *Sinai.*

In this Form he *divides* between *himſelf* and the *Creature.* He ſits upon the Throne of his Sovereignty and Dominion founded on Righteouſneſs, and attended with the Miniſters of his Juſtice. He ſetteth the Creature upon the root of his own ſhadowy Temporaries, faint and fading Principle, cloathed with the Beauties and Purities of an heavenly Image in an earthly Form. He impoſeth a ſevere Law upon him, urged and preſſed with terrible Menaces, a Law to be obſerved and performed by the ſhadowy Power of this fading Principle.

The

The *Law impoſed* is, that by the virtue of this temporary Root, he preſerve the Beauties of the heavenly Image in himſelf eternally pure and entire; that he keep his heart chaſt, unſtained from all the Glories appearing in this ſhadowy Image, which alone are ever preſent with the ſenſes, and all the powers of the Soul; that he place his Heart, all the love of his Heart to the eternal Truth, the unſeen Glory hid beneath the ſhadowy Image, and appearing from the midſt of dreadful Tempeſts, devouring Flames, encompaſſing and guarding the Beauties of the ſhadowy Image.

The Creatures *fading Root*, no more fed from the rich ground of Eternity, *now fails*; the ſhadowy Beauties wither, the Darkneſs ſprings up, and over-caſts all. Sin from this bed of darkneſs ſpringeth up, and takes life. Sin by occaſion of this ſhadowy Image, in which God appears, turns all heavenly Love, all Divine Charity into Luſt and Concupiſcence, by terminating it upon the ſhadow. From the vizor of ſeverity and wrath which God now puts on, ſin takes occaſion to bring forth in the Creature averſeneſs from God, enmity towards him, the fiery ſoarce of all helliſh paſſions.

Thus, as the Wax is turned to the Seal, eternal Love by the force of the eternal Idea treaſured up in it ſelf, in the midſt of the rich Varieties putting on a form of Contrariety, becometh an occaſion for a form of Contrariety and Enmity, (which is the Root and Eſſence of all ſin,) to ſpring up in the Creature.

The *Contrariety* on both ſides *heightens* it ſelf unto the utmoſt *extremity*, that the Idea of Wrath may fully diſplay it ſelf in all its forms and forces to make this part of the Divine Variety full.

So is accompliſhed that which St. *Paul* ſpeaketh of himſelf, as a figure of Mankind: *Sin taking occaſion by the Law, taking life from the Commandment deceived me, and ſo ſlew me.* The ſhadowy Light of the Divine Beauty: the ſhadowy ſenſe and life of the Divine Love is now extinguiſhed in the Creature, or, (which is worſe, corrupted and depraved.) The whole face of things is covered with a foul and horrid tempeſt of darkneſs, luſt and wrath. This tempeſt riſeth to its height, when Jeſus Chriſt, the God of Love, with his eſſential Image, with his Mediatory Image, with his Angelical Image, in which he is the firſt Creature, the immediate Head of the ſhadowy Image, with the full Glories of all theſe vailed beneath the fleſhly form of fallen man taken from the Virgin *Mary*, and eſpouſing it to one perſon with himſelf, in all thoſe beautiful and bleſſed Images, riſeth up, and appeareth in the midſt of this Tempeſt, and is ſlain by the fury of it. All the *Contrarieties*, the enmities of *God*, and the *Creature* meet in him, as the *mark* of them all. The rage of the Creature, heightned to the utmoſt height of all ſinfulneſs, burns out upon him, ſealing up the ſum of all guilt.

The Wrath of God in its utmoſt force, ſet on by the Divine Juſtice, Holineſs and Glory, deſcends upon him at once ſatiating it ſelf, and making him a *Sacrifice for all the World.*

Thus is the *knot* in the Divine Deſign at once *tyed faſter*, and *united* in the Death of Jeſus Chriſt. This part of the Divine

Variety the Contrariety now carried to its utmoſt point is finiſhed. In the Death of *Jeſus Chriſt*, the *firſt*, and *Univerſal Creature*, the *Head*, and Spirit of the *whole Creation* in the *Divine Workmanſhip*, the whole Creation dies. The ſhadowy Image, the ſeat, the ground of Sin, Death and Wrath, is diſſolved in the Grave of Jeſus Chriſt, that, as eternal Love in him riſeth again, returning to its own proper form and place, it may carry up all the Births of Love together with it ſelf, opening it ſelf in its own Divine Sweetneſſes and Beauties, as a new ground and root beneath all. This is the form of the wrathful ſtate.

The *ends* of eternal Love, as it acts this part under a diſguiſe, next to the Ultimate end, the eternal Glory in the Divine Idea, are theſe. The *ſhadowy Image*, beneath which the true and eternal Glories lie as in a ſleep, *is diſcovered to be a ſhadow*, and then *diſſolved*. The darkneſs of its ground ariſing to ſwallow up the Light of the Divine Figure in this Image, when it hath ſo manifeſted it ſelf, vaniſheth away in a moment, being ſwallowed up into the eternal Light of the Divine Love. Eternal Love in the Perſon of Chriſt now ſings that Song; *O Death, I will be thy death.*

The *Ideal*, the eternal, the truly Divine *Lives and Beauties*, from the Mediatory Perſon of Chriſt, which lay hid beneath the Foundations of this World, and ſhadowy Image, now *ſpring up* in the ſhadowy Image by its *diſſolution*. Now the ſhadowy Image riſeth again into its Ideal, Divine Life and Form. Now is it with a ſolemn and univerſal Joy married to its eternal Idea, its Original Pattern, and Archetype in the Boſom of the heavenly Image, the Mediatory Perſon of our Lord Jeſus. Now is that ſhadowy ſtate of the Creature, and the ſcene of wrath in that ſhadowy ſtate, (like a *Maſque at Midnight*, when Princes are married) a triumphant enlargement of the Varieties, a Divine heightning of the Beauties and Sweetneſſes in the Joys of this Bridegroom and Bride, the *Creature*, and its *Ideal Glory*, its *Original Form* eternally united in Jeſus Chriſt.

Thus I have endeavoured to repreſent the *proportion*, and harmonious Order of the parts in this heavenly Perſon of our great and glorious Mediator. The ſupream *Unity* is the ſupream *Love* and *Light*. This deſcendeth by juſt degrees through all ſteps of the Variety unto the loweſt figure, and obſcureſt ſhadow of it ſelf. Through the darkneſs of this ſhadow, it brings forth it ſelf into the remoteſt diſtance of *Contrariety*. Through this Contrariety diſſolving the ſhadow and breaking up the darkneſs, it returns by even degrees to its own firſt heights.

Now, *gentle Reader*, ſtay a while, contemplate with me the divinely admirable Order, Harmony, Beauty of this part *the Contrariety*, which is the proper Seat of all Diſorder, Diſcord, and Deformity.

1. This is the *Wrath of the Lamb*, the eternal *Love* and *Meekneſs*, which maketh it ſelf a *Sacrifice to its own Wrath*. This is eternal Love in a *diſguiſe*. All pleaſantneſſes in the Face of the ſupream Love and Beauty, *our Jeſus*, *our God*, lie hid beneath this Vail.

2. It

2. It is in the *deepeſt ſhade*, and darkneſs of the moſt ſhadowy Figure of it ſelf, that *Love ſprings up* into this ſtrange Form. In the holy Goſpel we read of the Kingdom of Heaven, *That while the men of the Kingdom ſlept, the Enemy came and ſowed tares.* In the 73. *Pſalm*, It is ſaid of this ſtate of wrath at the 20. *verſe*, *As a dream, when one awaketh, ſo, O Lord, when thou awakeſt, ſhalt thou deſpiſe their Image or ſhadow.* Eternal Love ſeems ſweetly to ſleep in the earthly Paradiſe, by its deſcent with all its true and ſubſtantial Glories into a ſhadowy Image. In the depth of this ſleep, this ſtate of wrath ſprings up, as a troubleſome dream. By the trouble of the dream is Love it ſelf awakned, by which awakning the trouble, and the dream both vaniſh, and as empty, unſubſtantial things, loſe themſelves in the ſweetneſs of eternal Light. *Ficinus* eſteems him a great Perſon, who ſaith to himſelf of all things here; *It may be, that all this is a dream.*

3. This is a *new ſcene* of *Variety*, which the Divine *Unity* openeth in it ſelf, by which it declareth its amplitude and *greatneſs*. Here are all forms of things again entirely *new*, at the greateſt height of Variety in their Contrariety. Here alſo are all Forms of things anew, in a new and Divine Figure, inaſmuch as the Contrariety alſo beareth the Divine Impreſſion of its own proper Idea in the Divine Mind. As the fulneſs of the Divine Mind with all its Ideas and glorious Forms meet in that Idea above: So doth the Divine Image, with all its Glories, form it ſelf into a new Figure with a Divine Variety in this ſtate of Wrath.

4. See how the Goodneſs, the Juſtice, the Power, the Wiſdom, the Holineſs of God are here illuſtrated and glorified. The Divine Goodneſs and Love by deſcending through a ſhadowy darkneſs into the Contrariety of Divine Wrath, gives occaſion to the Creature to riſe up into its *Contrariety* of Sin; that this may be the *mark* of the *Divine Diſpleaſure*. This is the Glory of the Divine Goodneſs and Holineſs, that ſin can *take no birth*, and *have no place*, but in *its Wrath*, when it is vailed beneath this ſtrange Form of Contrariety and Enmity. As this Enmity hath no Object, but the evil of Sin: So ſin hath its birth and place to this alone, as its proper end, that it may be the mark of the Divine Wrath; that the Goodneſs, Purity, Love of the Divine Nature may be manifeſted in its high and irreconcilable oppoſition to the Evil, the Filth, the enmity of Sin.

Now theſe two Contrarieties heighten themſelves one by the other, till they come to their utmoſt point. Then the Contrariety of the Divine Wrath, as an unquenchable flame, ſwalloweth up in it ſelf the enmity of Sin. Then doth this Wrath alſo having loſt the force of its oppoſition by loſing its Object, loſe it ſelf alſo in the Beauties of the Divine Goodneſs, and in the ſweetneſs of the Divine Love.

Yea, the fire of this Contrariety not only conſumeth it ſelf, but the darkneſs alſo, and the ſhadowy Image, where it hath its ſeat and root. By this diſſolution, the eternal Love re-aſcends to its Throne, where all this ſcene of wrath and ſhadows riſe again into a

Life of Glory, and remain as eternal Beauties and Sweetneſſes in the unſearchable rich Variety of the Divine Beauty and Love. Here they remain as eternal heightnings of all their Sweetneſſes and Glories.

How unexpreſſible is *the Wiſdom*, and *the Love* in the contrivance of this Scene, by which all theſe things are brought to paſs in it? Eternal Love it ſelf, *our Jeſus*, in its own Divine Perſon and Form, comes forth into the midſt of this Contrariety. He heightens both to the utmoſt extremity, by making himſelf the Object of both. He comes *full of Grace and Truth*. So he raiſeth the evil of Sin, which hath its Kingdom in ſhadows, lyes, and enmity, to the higheſt rage of oppoſition againſt himſelf. Then he takes the guilt of all Sin thus heightned upon himſelf, expoſeth himſelf, as a Sacrifice for it, to the fierceſt flames of the Divine Fury.

While theſe flames feed upon his Sacred Perſon, they at once conſume all the evil of Sin, by conſuming the whole ſhadowy Image in its Divine Root. In this bleſſed Perſon the fire of Wrath meets with all the Beauties, all the Sweetneſſes of the Divine Holineſs, the Divine Love and Goodneſs. In theſe it meets with a Divine Satisfaction, a Divine Atonement. The Wrath and the Contrariety now ceaſeth, being reconciled and charmed by theſe Divine Harmonies into the Unity of eternal Love.

Thus is the *Croſs* of our Lord Jeſus the *utmoſt bound of things*. In this Croſs the Divine Deſign is finiſhed, the Myſtery is finiſhed, the Vail is rent; all things in Heaven and on Earth are reconciled, and gathered up into *One*, tuned to a Divine and Univerſal Harmony, which is the Muſick of Eternity. Now is that Song ſung, *O Death, where is thy ſting: O Grave, where is thy Victory. The ſting of Death is Sin, and the ſtrength of Sin is the Law: but thanks be to God, who giveth us the Victory through our Lord Jeſus Chriſt*. Jeſus Chriſt on his Croſs hath ſwallowed up the Law, Sin, and Death in the Victory of the Divine Love, the Divine Purities, the Beauties of Holineſs and eternal Life.

Eternal Life, eternal Love; that is, *our Jeſus* now cries with a triumphant ſhout, *O Death, I will be thy Plague and Death!*

This is the Day of the *manifeſtation of the Righteous Judgments of God*. Now in the cloſe and end of all, *the Divine Deſign* through all the parts and paſſages of it, clearly opens and unfolds it ſelf. Now it appears unto all Eyes and Hearts to be all throughout in every point of it divinely-beautiful and pleaſant, tranſcending the Underſtanding, the Affections, the Expectations, the Deſires, the moſt unbounded Imagination of all *Men* or *Angels*, proportioned only to a *God*, and *that God*, which is ſo *Light*, that there is no *darkneſs* in him: So *Love*, that there is no *Fury* in him. Now is that found clearly, compleatly true. *All his ways are ways of peace, and all his paths are pleaſantneſs.*

This is our God, and we will praiſe him: our Fathers God, and we will exalt him. This is our Jeſus, whom our Soul loves, we will rejoyce in him, and wait for him.

Pardon

Pardon me, *courteous Reader*, if I ſeem ſomething longer in this tract of my Diſcourſe, deſcribing that moſt beautiful and Divine Harmony, with which all things lie together moſt delightfully in this *ſhining Seat* of all *Truth*, and *enflaming Object* of all *Love*, the *dear* and *adored Form* and *Perſon* of our *great Mediator*. This is the *Eye*, the *Heart* of my *deſign* and *work*. If the entire and naked Face of Divine Truth were rightly drawn, and ſet before us in any degree anſwerable to the *Life* in this heavenly Image, how powerfully would it attract all Underſtandings into its embraces? how pleaſantly would it ſubdue them to it ſelf, far beyond the force of all Diſputes and Syllogiſms, which gather up only ſmall divided and dead parts of this Divine Form; like *Æas* collecting the ſcattered members of his Son *Abſertus*, thrown up and down at diverſe diſtances by his bloody Siſter *Medea*, to retard his way; Or like the Philoſophers in *Boetius*, which take hold of the *Garment* only of Divine Truth, and tear that into deformed *ſhreds*, of which they poſſeſs themſelves, and in which they glory.

If I could entirely conceive that of which I ſeem to my ſelf to have ſome little, but rich, and pleaſant glances; If I could clearly expreſs and conveigh into the Minds of men, that which I conceive of the nature of God, and his Work, which, appeareth to me, to havebeen gathered from all things Humane and Divine; from Poetry, Philoſophy, and Theology: From Nature and Grace; the letter of the Scriptures, and the Spirit, according to my little acquaintance with them, and leſs underſtanding of them: I am, perhaps too vainly, apt to perſwade my ſelf, that I ſhould make the nobleſt Conqueſt, a Conqueſt of Hearts, which would be equally Conquerors with me, partaking equally in the Joy and Glory of the Conqueſt.

For what Underſtanding would not gladly be ſwallowed up into the richly unfathomable Depths of the Divine Wiſdom; if it were touched with this ſenſe, that the whole *Underſtanding* and Mind of God in its utmoſt and unlimited compaſs is taken up, and filled with a *Love* of equal extent to it, and equally unlimited? What *Underſtanding* would not joyfully lie down for ever, and loſe it ſelf in the glorioufly ſoft and bright Boſom of the Divine Wiſdome, if it once by the leaſt ſweet glimpſe perceived this, that the Divine Wiſdom throughout is no other, than the beautiful and bliſsful Harmony of the Divine Love, that all the Work of his Wiſdom within and without is a deep, delightful, God-like contrivance of Love, on which the whole Godhead layeth out it ſelf to the utmoſt of all its unbounded fulneſſes and treaſures; For this Love to bring forth, and expreſs it ſelf with all poſſible advantage, with all beautifyings, ſweetnings and heightnings, as in the *whole contrivance*, ſo in *each part* and *point* of it; through all which this *Love*, by this *Wiſdom* conducteth it ſelf with an *inevitable force* and *ſweetneſs*. This is that which the *holy Apoſtle* hath teſtified, ſpeaking of things which he had ſeen, when the Father revealed Jeſus Chriſt in his Spirit, that *God by Jeſus Chriſt in his Grace*, that is, his Love *hath abounded towards us in all Wiſdom and Prudence*.

What

What *Will* of Man or Angel, if it had in it ſelf the greateſt Arbitrariness, and higheſt Soveraignty over its own Actions, would not with unexpreſſible pleaſure reſign its Arbitrarineſs, its Soveraignty, its ſelf, and all, to the *Divine Will*, when this Will ſhould appear unto it in nothing Arbitrary, but *Goodneſs* it ſelf, its own *Object*, *Rule*, and *Perfection*, a Goodneſs eternal, unalterable and inviolable: The ſupream and univerſal Goodneſs, containing in it ſelf all kinds and degrees of Goodneſs at an equal height with it ſelf: A Goodneſs, which bringeth forth it ſelf into the ſupream and univerſal Beauty, its proper and eſſential Image, to which every Will by its own Principle, and moſt eſſential activity and motion is carried with a neceſſity and irreſiſtableneſs moſt rational, and moſt voluntary; *that is*, moſt divinely-harmonious and agreeable.

What Spirit endued with an Underſtanding, and a Will, can forbear from caſting it ſelf with moſt enamoured, and moſt ſweetly forcible tranſports into the Arms, and abſolute Conduct of this *our Jeſus*, this *our God*, when by the firſt, and moſt obſcure beam of his own Light it is awakned unto this Divine Sight, that this *Jeſus*, *our God*, is *Goodneſs* it ſelf, moſt pure, moſt perfect, whoſe continued *Birth* and *eſſential Image* is *Truth* it ſelf; *Beauty* it ſelf: *Truth* and *Beauty* in their cleareſt Glories, in their higheſt Sweetneſſes, in their fulleſt Amplitude, Extent and Majeſty; *Truth* and *Beauty* comprehending all things within themſelves, as one Truth and Beauty with themſelves, bringing forth all things from themſelves, as Flowers from their Garden-beds, filling all, ſhining through all, forming themſelves upon all? Shall not the *Underſtanding* and *Will* of every Spirit now be as *Wings* of Divine *Light* and *Love*, on which the Spirit flies with a ſweet and a ſwift ſtrength into the Boſom of the Lord Jeſus, that here by its Underſtanding it may feaſt it ſelf with an Appetite and Delight ever new, upon the ſupream Goodneſs in its heavenly Image of the eternal Truth; that here by its Will it may lie down for ever with a moſt bliſsful Reſt, with the fulneſs of all unexpreſſible complacency, in the fruition of the ſupream Goodneſs ſhining forth upon it, immediately claſping and enfolding in its own naked, immortal, moſt precious, moſt pleaſant Form, the perfection of Beauty, the Eſſence of all Beauty, Truth, Goodneſs, and Love in *One*? But it is time now for me to paſs from this ſecond Excellency in the Mediatory Form and Perſon of our Jeſus, the *Harmonious Order* and *Proportion* of the parts.

The third *Excellency* in this Mediatory Form of Chriſt is the *Unity* of the *whole*, and of the *parts*, as in *themſelves*, ſo with the *whole*. The ground of this Unity is two-fold: 1. The *Spiritual Nature*. 2. The *Divine Perſon*.

1. One *ground* of this *Unity* is the *Spiritual Nature* of all things here. St. *Paul* ſpeaking of the *Lord Jeſus* in this his proper Kingdom and Glory, ſaith of him, *The Lord is that Spirit*. *That Spirit* in the ſame place he deſcribeth to be the Spirit, in which *the Vail*, the *Shade*, and *Cloud* of Fleſh is *entirely removed*; where all things are with *open face* in the Liberty of the Divine Light and Glory. The

Lord

Lord Jeſus ſaith of himſelf, *The words that I ſpeak unto you, they are Spirit, and they are Life. It is the Spirit which quickneth, the Fleſh profiteth nothing. Jeſus* in his Mediatory Kingdom and Glory, caſts off the Vail of Fleſh, as from his *Divine*, ſo from his *Humane* Nature. The days of his *Fleſh* are *now paſt*. He is a *quickning Spirit*, all Spirit and Life. His *Humane Nature* is now *all Spirit*; and by having the *Godhead*, hath the Fountain of *Spirits* and *Life* in it *ſelf*. All his *words* in this ſpiritual ſtate, are ſubſtantial, living, immortal *Spirits*, ſpringing forth from, and abiding in himſelf, as their heavenly *Root* and *Element*. After this manner do all Forms of things ariſe and flouriſh in him, being his words of *Power* and *Glory*, as the *Images* in Humane or Angelical Underſtandings are the *words* of thoſe Minds.

Spirits are Unities. There is with them no *diſtance* of *Space*, or *diviſion* of *Parts*. All Spirits intimately, entirely, throughout, penetrate, poſſeſs, and inhabit each other, tranſcending all this Image, and meaſure of ſpace, of place, of corporeal extenſion. The *ſtreets* in the heavenly *Jeruſalem*, are ſaid to be *Gold* and *Glaſs*. If I conjecture aright, *Jeſus Chriſt* in his Mediatory State is this *glorious City*, where the great Aſſembly of the First-born, all Spirits born of the Father of Lights, Humane or Angelical, on Earth or in Heaven, *dwell together in One*. It is expreſly ſaid, That this City hath the *Glory of God*, that *the Glory of the Lord enlightens it*, and that *the Lamb is the Light thereof*. How agreeth all this with that Deſcription of Chriſt, *the brightneſs of the Glory of God?*

In *this City* of glorious and immortal Spirits, which is it ſelf the Spirit of Unity, and of Glory, where Jeſus Chriſt is built up, not only into a Temple, but into a City in this Spirit, *the ſtreets*, the loweſt Forms of things are *Gold* and *Glaſs*. Such *gold* as hath the tranſparency of *glaſs*. Such *glaſs* as hath the ſubſtance, the ſolidity, the glory, the incorruptibleneſs of *Gold*. Thus is the Unity in the ſpiritual Nature of things moſt beautifully, and moſt agreeably figured to us. *Like Gold*, it is every where full of it ſelf, compact and uniform, ſending forth continually all various Forms, as Beams of Glory. *Like Glaſs*, it diſcovereth all Forms of things within it ſelf; in every point of it ſelf, by a perfect tranſparency, *all Forms* of things endleſly appear in *each form*. At every ſingle view, at every ſingle glance the eye of the Spirit is every where terminated, no where bounded, every where at reſt, no where reſtrained.

2. The ſecond *ground* of the *Unity* in this heavenly Image is the *Divine Perſon*. All things here are joyned by an *hypoſtatical*, or perſonal Union: *all* are *one Perſon*. A *Perſon* is an Intellectual Unity, an Intellectual Eſſence compleatly exiſting and ſubſiſting in it ſelf. The *Unity* here is not that only of an Intellectual, but of a Divine Perſon: God is the Perſon here. As is the Perſon, ſuch is the Unity: both are ſupream. The eternal Spirit, God himſelf in the height of Eternity, makes both Natures, the *Uncreated* with the *Created*, one in our Lord Jeſus, without any confuſion, or leſſening the Diſtinction between the Natures themſelves.

The

The *Unity* of a *Perſon* is underſtood by theſe three *Maxims* concerning it in *Metaphyſicks*.

1. The Perſon is the Subſiſtence, or the Exiſtence: that Unity which is both the Spring, and the Chanel, the Center, and the Circle of the whole Eſſence or Nature, by which it is one by it ſelf, and diſtinct from all other things, diſtinct from it ſelf, as it lies in its Cauſes, and is there one with them.

2. All Operations are from the Perſon.

3. All denominations belong to the Perſon.

The Perſon then is the indiviſible Unity, which within it ſelf, according to its amplitude, ſprings up into all Varieties of Forms, Operations, Denominations through the whole Eſſence and Nature in its utmoſt extent. This is that which works all in all Operations, which appears in all Forms, which hath all names and denominations, which in all theſe is one, and the ſame, hath one Form, one Name, which comprehendeth all entirely, clearly, diſtinctly, undividedly.

According to theſe grounds we ſhall ſee a three-fold Divine and Perſonal Unity in this Mediatory Form of Chriſt.

1. The whole is one, entire, and Divine Perſon, altogether compleat, all over divinely beautiful and pleaſant. All Diſtinctions, Diverſities, Diſtances, Diviſions, Contrarieties meet here without diſtance, diverſity, or diviſion in the ſupream Unity of one Divine Perſon, one all-glorious Spirit, one Life, one moſt harmonious Image, one Love, one eternal Joy. Behold the Beauty of this more than heavenly Perſon in theſe ſeveral Elements, which compoſe all Beauty.

1. Here is the Variety of lines and colours. All forms of things in their richeſt Variety lie together here.

2. Here is Light; The ſubſtance of the created Image in this Perſon is the Flower of Light, the moſt immediate, ſweeteſt, freſheſt Sunſhine from the Face of the Godhead it ſelf.

3. Here is Life eſteemed the chief part of Beauty. Here is the Life of Love. As it is Life which heightens; ſo is it Love which ſweetens all. A Divine, eternal Spring of Life and Love openeth it ſelf in every part, and from every part with moſt pleaſant intermixtures diffuſeth it ſelf through the whole. Thus are all the Beauties here perpetually in ſweeteſt motion in the livelieſt and lovelieſt activity of mutual fruition, and the delightful exchange of their Divine Sweetneſſes, their never-fading Pleaſures.

4. All this *Variety*, Light, Life, and Activity, are compoſed into, and governed by the moſt charming, the moſt exact, the moſt univerſal *Harmony*.

5. The *eternal Sun* of Beauty it ſelf, the eternal Spirit of Harmony, the Godhead it ſelf with open Face, with all its unclouded Sweetneſſes, all its unvailed Glories *fills all*, ſprings, ſhines forth with golden ſmiles, in every part cloaths the whole Image, is the Unity of all, the *Perſon in all*. This is the *firſt Unity*, the *Unity* of the *whole*.

2. The

2. The ſecond is the *Divine*, the *Perſonal Unity in each part.* Such is the Virtue, ſuch is the undivided ſimplicity of the Spiritual, the Divine Unity in this Perſon, that the Unity, the Perſon, the Variety of the whole, is equally, perfectly entire, and diſtinct in each part, in every point of the whole. Thus, as there is *one Body*, and *many members*; *ſo is Chriſt* in this his ſpiritual and heavenly Body. But ſuch is the ſpirituality, the heavenlineſs of this *Divine Body*, this *Divine Perſon*, that in every diſtinct Member, the *Unity* of the *Perſon*, and of the *heavenly Body*; the *Perſon* in its full Amplitude, in the greatneſs of its Majeſty, the *whole Body* in all its glorious Variety, is moſt compleatly the *ſame*, and *diſtinct* in every member. Thus we read, that in the Throne of God, and the Viſion of his Glory repreſented by *Ezekiel*, and St. *John*, *The Lamb was in the midſt of the Throne*, as the *Center* diffuſing it ſelf through the whole *Circle.* There appeared alſo in the midſt of the Throne *four living Creatures*, which are interpreted by learned Divines, to be four *principal Ideas*; the four-fold Spring and Head of all Ideal Lives and Glories, into which the ſupream and univerſal Idea, the *Lamb* immediately diſtinguiſheth it ſelf, like the Fountain of *Eden* in its four great ſtreams. Theſe four living Creatures are ſo deſcribed, that every one hath its own diſtinct Form, that yet all are ſaid to have one and the ſame Form. Every one is ſaid to have the form of a man, which is the entire and univerſal Harmony of all forms; the form of *that man* which rides in the Firmament above the heads of them all, the *Lamb himſelf.* This is the ſecond Unity.

3. The third is the *Unity* of *all parts* with *each other*, and with the *whole.* Every part equally ſubſiſteth, and ſhineth in all the other parts, and in the entire Face of the whole, as in it ſelf, being every where moſt perfectly diſtinct, and the ſame. So we read concerning thoſe four living Creatures, *Whitherſoever the Spirit of the living Creatures was to go, they ſtill went forward, and never turned.* This is the force of the Unity of each part, and with the whole. Without change, at once every part ſtands diſtinctly in every form of Beauty, Pleaſantneſs, Glory; In all the richneſs of their Divine Motions, and Activities ever full, ever new. The beautiful and Divine Face of *each part*, of the *whole* in each part, ſtandeth and looketh at once every way in every part of the whole, and in the whole. Now have I finiſhed the three-fold Excellency of our Jeſus in this Divine Image and Mediatory Glory.

Before I paſs from it, let me entreat you to caſt your eye for a little ſpace upon two Divine and delightful ſights here.

1. There is no particular Form ſo little, or ſo low; there is no privation ſo empty, or ſo dark, which hath not its two-fold Idea or Archetype here. We read, That *Death and Hell are open, and manifeſt before the eyes of the Lord.* Where are the Forms of things ſo divided and broken, as in the duſt of Death? What privations ſo ſhady and black, ſo empty and deſolate, ſo deformed, horrid and dreadful, as thoſe of Death and Hell? Yet are Death and Hell manifeſt before the eyes of the Lord. Is not this Jeſus the Divine

Glaſs and Light, in which alone all things appear to himſelf, and to his Father? Are not theſe Archetypes, or Ideal Patterns in Chriſt, both the Divine *Eyes*, with which the eternal Spirit looketh upon all things; and the Divine *Objects*, which alone he beholdeth with theſe Eyes, the Divine Images in theſe Eyes?

Then Death and Hell, all particulars, all privations are evidently and eminently here in the beautiful Form and Perſon of our bleſſed Mediator.

Here they are in their *proper Ideas*, in their *diſtinct* and *heavenly Patterns*, their *eternal Truths*. But here they are no more *particulars* or *privations*, inaſmuch as every *part*, every *point* of this *Divine Image*, where theſe *Ideas* are *ſeated*, is both the *Center* diffuſing it ſelf through the whole Image, and a *Circle* comprehending the whole with its full Majeſty and Glory in its own diſtinct propriety and form. Thus the *Pſalmiſt* ſings divinely of this heavenly Myſtery to Jeſus Chriſt. *The Darkneſs hideth not from thee, but the Night ſhineth as the Day; the Darkneſs and the Light both alike.* This is the firſt of thoſe heavenly ſights, to which I invited thee.

2. See if *our Jeſus* in this Mediatory Image be not the *Jeruſalem above*, ever new, altogether heavenly, our *Mother*, which bringeth us forth under the Apple-Tree, the Tree of Love in the heavenly Paradiſe, which beareth us upon her ſides, and dandles us upon her knees, through our whole courſe, in all our motions and changes of our Birth, Life, and Death; which milketh forth from her Breaſts abundance of Glory upon us. See if this be not that *City* of the *living God*, having the Godhead it ſelf for a Foundation, where all things dwell together in their heavenly Patterns, and eternal Spirits. See if this be not *Jeruſalaim*, *two* Cities in *one*, compacted together by one eternal Love, into one eternal Spirit and Perſon, the *created* and the *Uncreated Image*, where the Firſt-bron, the whole Creation in general, all Creatures in particular in their firſt-born Original Images and Truths dwell together. See if this be not that *Kingdom* of God *univerſal over all*, the *laſt of all*, *without end*, *eternal*, which is *Righteouſneſs*, *Peace*, and *Joy*. The *Righteouſneſs* of all Divine incorruptible Harmony and Beauty; the Beauties of Holineſs, the Beauties of the Divine Nature in its moſt unſtained, unmixt, higheſt Purity; that Peace and Joy which is the moſt raviſhing Harmony of all things, as they ſpring, ſhine, and ſing together in the Unity of the Divine Light, Life, and Love, in the ever dear and delightful Perſon of our bleſſed Mediator.

I have proceeded thus far in our Diſcourſe of the Lord Jeſus, as he is the *Mediator* of the *Creation*, the *way* by which God deſcendeth into the *Creature*, and the Creature cometh forth *from God*. To this end, he neceſſarily toucheth both the extremes, is immediately united to both, and unites both in himſelf in a middle ſtate between both. I have ſpoken of the Lord Jeſus, as he toucheth the extreme above, and is God with God, the eſſential Image of God, the Original Seat and Image of all Forms of things in their firſt ſtate. We have treated of him in his middle ſtate, where he is the Union of God

God and the Creature, of all Forms of things uncreated, created, joyned together in one Light and Spirit of Glory.

I now paſs to the *third Conſideration* of our Mediator, as he toucheth the lower extream of the Creature, as the Creature cometh forth from God into its ſingle and proper ſtate through him.

3. Jeſus Chriſt, as he is the Mediator between God and the Creature; as he is *One* with God, ſo alſo is he *One* with the *Creature*, that he may bring forth the Creature from God, bring back and home again the Creature to God, to make *both one* in himſelf. I ſhall endeavour to make plain this part of Chriſt's Mediatorſhip, the immediate coming forth of the Creature through Chriſt by ſeveral ſteps.

1. Jeſus Chriſt having deſcended with his Original and eſſential Image, into an Image of Light, all clear and tranſparent, in every point of which his eſſential Glories ſhine brightly forth: Next to this, he comes down into a ſhadowy Image. There all the Glories of the two former Images are altogether obſcured, and hidden beneath this Vail. They appear only by a ſhadowy Figure of themſelves formed upon the darkneſs of this third Image.

In this ſhadow of himſelf, the Lord Jeſus retaineth entirely the Unity of his Divine and eternal Perſon. All the three Images, the Lights of Glory, and their ſhadow dwell together in the Unity of the ſame Perſon. So do they mutually enfold one another. So do they mutually ſubſiſt, appear, and act in each other according to the proper Form of each Image and ſtate. The ſhadow ſhines, and is a ſubſtantial Glory in the Glory of the Images above. The Images above, with all their ſubſtantial Glories, are ſhadows in this ſhadow: As St. *John* ſaith, *The Word was made fleſh*, ſo is God here become a ſhadow of himſelf. God is the Perſon in this ſhadow. This ſhadow ſubſiſts in the Perſon of God.

The ſuperior Images ſpread forth the darkneſs of this Image from themſelves, over-ſpreading themſelves with it. They themſelves, with all their Glories, are as a Divine Seed in it. They are the ſeminal Virtue, the ſeminal Reaſon or Form ſpringing up through this darkneſs, and filling it throughout with Divine Figures of themſelves. As the Plants, Flowers and Fruits, which God made to ſpring up out of the ground of the Garden in *Eden*. Thus is this ſhadowy Image divinely-beautiful and rich, all an earthly Paradiſe, bearing the Figure of the heavenly Paradiſe, which it hath for its proper Seed and Root hidden within it. Jeſus Chriſt in his *eſſential Image* is as the *ſubſtantial* and *Divine Body* of all Glories. In his *Mediatory Image* as a *Garment of Light*, with which that Body cloaths it ſelf, all compoſed of its own richeſt Beams. In this *third Image*, as a *ſhadow* caſt from both theſe.

2. Jeſus Chriſt in this ſhadowy Image is the firſt and univerſal Creature, a created Spirit, the immediate Head and Pattern of the whole Creation in general, of all Creatures in particular, Men and Angels. He is the *firſt Draught*, or *Life-Picture* of the whole Creation, from whence all the Creatures are taken, as ſo many Copies of this Original. The ſuperior Images are the Life it ſelf, by which

this Original and Life-Picture is drawn. Thus is Jeſus Chriſt in a third ſenſe the *Image of the inviſile God*, and *the firſt-born of every Creature*: St. *Paul* ſeemeth in that place, *Coloſſ.* 1. 15. to have intended this as the principal ſenſe: For he immediately adds, *That all things were made by him, whether viſible or inviſible*, and that *he is before all things*, and *in him all things did conſiſt*, or *ſtand together*. Then, when in the conſequence of this, he had ſaid, that Chriſt is *the Head of the Church, the firſt-born from the dead*; he gives this as a *reaſon* relating to both ſtates of *Nature* and *Grace*, of the *Creation*, and the *new Creature* in the Reſurrection, *that he in all things might have the preheminence*: The word is there πρωτευων, that he might be *the firſt* in all things, the firſt in *Order*, *Dignity* and *Power*: The firſt Creature in Nature, and in the Creation; the Head of Nature, and the whole Creation: The firſt new Creature in the Reſurrection from the dead, when Nature and the whole Creation was fallen under the power of death, and the Head of the Reſurrection. The *Jews* ſeem to repreſent Jeſus Chriſt to us in this ſtation of the Creation, as the firſt and *univerſal Creature*, by two myſteries of theirs: For they teach us, That the Soul of the Meſſias *was one of thoſe things, which were before the World was*. They ſay alſo, That the Light of the firſt Day was a pure and clear Light, in which the whole Creation in its whole compaſs with all Forms of things contained in it, through its whole duration from the beginning to the end, with all Revolutions and Changes, univerſal or particular, were all clearly ſeen at once in one View and Proſpect, as one entire, moſt beautiful, Divine Image or Picture. They ſay alſo, That at the Fall of Man, this Light was withdrawn and hidden beneath the Throne of God, until the days of the Meſſias.

The *Arians* of old acknowledged Jeſus Chriſt in this ſtate as a created Spirit, the firſt and univerſal Creature above, and before all things, the Head of Angels, and of the whole Creation. Thus they acknowledged him to be *God* by repreſentation, deputation, denomination and generation; as being immediately begotten and brought forth from God, as the firſt created Image of the Uncreated Glory, comprehending all other created Images originally in himſelf. They aſcended right thus high, if they had not reſted here, but by this ſhadowy Image had been pointed to the Mediatory Image in *Life*, and by the beams of that guided to the eſſential Image in the Godhead. Our natural ſenſes teach us, That there is no ſhadowy reflected and refracted Light, where there is not firſt a pure Light and Sun-ſhine; that the pureſt Light of the ſweeteſt Sun-ſhine hath above it the Original Light, the eſſential Light in the Body of the Sun, which is indeed the Body of the Sun, the Sun it ſelf in its eſſential Form and Image. But let us paſs to our third ſtep.

3. The Lord Jeſus in this ſhadowy Image is immediately the *efficient*, the *exemplar*, the *final* Cauſe of the whole Creation. As Light, and all the beams flow from the Sun, their formal Cauſe, as immediate Figures and Images of him: So doth the whole Creation in general, and each Creature in particular flow forth from him by con-

continued emanations. He is the ground out of which they riſe, in which they grow and flouriſh, on which he figures and forms himſelf, according to his various Excellencies, as the proper fruit of them all, into which they ſink down, and return with all their Life and Sweetneſs, when they diſappear. Thus are all things *made by him*, and *for him*, that he may live and ſhine forth in all. *In him*, ſaith St. *John*, *was Light, and that Light was the life of man*; where he ſpeaks of the Creation of things by Jeſus Chriſt.

4. I am now come to my laſt ſtep. Jeſus Chriſt in this ſhadowy Image is in the whole Creation and in every Creature, as *its proper Seed*. He is the ſeminal Virtue, which puts forth it ſelf through the whole Creation, from the beginning to the end, in every Eſſence of each Creature; in all the powers of every Eſſence, in all the operations of each Power. He is the ſeminal Reaſon, the ſeminal Form and Proportion, which ſprings up equally in like degrees in each Creature, together with it in all the ſtates and modifications of it, forming it and figuring it in all. Thus ſaith St. *John*, when he treats of him under this term λογος, *Ratio*, the *Reaſon of all things*, and that in order to the Creation, that *without him*, or *apart from him, nothing was made*, or *came to paſs, that was made*, or *came to paſs*. He lives, he dies; he flouriſheth, he falls; he triumphs, he ſuffers in *all with all: In him was Light*, ſaith St. *John*, *and that light was the life of man:* The Life of Chriſt, as it was in Chriſt, the Seed of every Creature, was the Life of the Humane Form, the Light of all Forms, as they meet together harmoniouſly in the Humane Form, or as they appear diſtinctly in their proper places to man to ſerve and entertain him. This was the Light of every Form, as it ſparkleth forth in all its Qualities and Acts; as it appeareth in all ſtates and changes. This Light of Life in Chriſt was the Life and the Light of every Beauty, every Sweetneſs, every Form of things in every Creature: Together they did ſpring, together they did fade, being ever inſeparable. So was the Creature continually figured and framed in all ſtates by the immediate, inſeparable preſence of the Lord Jeſus with it. When the Creature falls and dies by ſin, then alſo is Jeſus Chriſt ſlain in it and by it.

If the Life in Chriſt be the light of man, and ſo of all things, then is the retiring of this Life like the ſetting of the Sun, the darkning of all, the over-caſting of all with the ſhadow of Death. But then this eternal Love, the Lamb, our Jeſus, dies by our death together with us, that he may become in death a Sacrifice to expiate the guilt of his blood lying upon us: So he becomes alſo the Seed of immortality and the *Reſurrection from the Dead*, that, as he riſeth, we alſo may riſe in him, together with him. Yet is the difference great between his manner of dying, and ours. He knows what he doth in both theſe Deaths. We know not at preſent what he doth, nor what we our ſelves do in either of them. He ſins not, falling ſhort in nothing of the Glory of God, which ever fills his Heart, his Eye, and his Hand through all darkneſſes and deaths, he carries on the Ideal Glories of both the Archetypes, his two ſuperior Images, and ſo the univerſal Deſign

Deſign and Beauty of the whole Work in the Creation, which is to be a compleat figure of theſe, having its beginning and ending in them. By virtue of the Perſonal Union, he at once carrieth down with him the Light of all the Glories, the Muſick of the univerſal Harmony in both theſe ſuperior Images, into theſe Deaths, and alſo comprehendeth theſe Deaths in the Light of theſe Glories, in the Muſick of this Harmony, as part of the Glory and the Harmony. This he doth as the *Head*, the *Seed*, the *Firſt-fruits* of the whole Creation. Thus he lives and dies in every Creature. Thus they that are new born into him, moſt beautifully, moſt bleſſedly live and die together with him.

2. I paſs now from the *firſt part* of the Mediation of Chriſt, *that* in the firſt Creation, the deſcent of things, the coming forth of the Creatures from God. I come to the *ſecond Part*, the Mediation of Chriſt in the *new Creation*, the Redemption, the return of the Creature to God.

I ſhall endeavour to ſet before you this Mediatory Work of our Jeſus, of our God and Saviour.

Firſt, In the *parts* of it, as they lie in the Perſon of the Lord Jeſus, the Head and Pattern of the new Creature.

Secondly, In the progreſs and propagation of it through the whole Body belonging to this Head.

1. The *parts* of it moſt commodiouſly for my purpoſe are contained in this three-fold Diviſion: 1. The Incarnation of Chriſt, and his Life in the Fleſh. 2. The Sufferings and Death. 3. The Reſurrection and Aſcenſion of our Lord Jeſus.

1. The firſt part of the Mediation of Chriſt in the Redemption, is his Incarnation and Life in the Fleſh. We have ſeen the eternal Light and Love, our Jeſus, our God, gradually deſcending in a three-fold form: 1. We have ſeen him in his eſſential Form and Godhead, comprehending all Varieties of things in their Original and eternal Glories. 2. We have ſeen him in his Mediatory and ſpiritual Form, the Marriage of God with the Creature in one Spirit and Glory, where all the Uncreated Glories, and all the Creatures according to their diſtinct Eſſences in ſpiritual and incorruptible forms, as *two* are *one*. 3. We have had a delightful view of the ſame Jeſus in both theſe Divine Forms, ſet with innumerable and diſtinct Glories, deſcending into a ſhadowy Image of himſelf, where he becomes the proper and immediate Head of the firſt Creation, in whom all the Creatures conſiſt and flouriſh together, according to their ſhadowy Originals in the firſt-born ſtrength and beauty of this created ſtate. 4. Our Lord Jeſus with theſe univerſal Beauties ſubſiſting together, and mutually enfolding each other in the Unity of the ſame Divine Perſon, goeth down one ſtep lower from the beautiful face of the Earth into the dark places, and nethermoſt parts of it. This laſt ſtep of his *deſcent* is at once alſo the firſt ſtep of his *Aſcent* and *Return*. Together with man, and the whole Creation falling by ſin, he alſo falls, but altogether without ſin. He ſubſiſts in the whole Creation, and in each particular Creature beneath the univerſal

universal Ruine, being the weight of all. Here he is the Seed maintaining the Remainders of the Divine Image in nature obscured, deformed, wounded, broken and slain. Obscured, deformed, wounded, broken and slain in it, together with it; He maintaineth the Relicks of the Life of this natural Image in the midst of death. This he doth by a new spring of Grace opening it self in fallen Nature, by the virtue of his Mediatory and essential form now putting forth themselves through his shadowy form in the Creature thus lapsed. Thus is he both in *one* the *old Seed* of the first Creation, and the *new Seed* of the new Creature, which thus in the heavenly Image of the Mediatory Form of Christ makes its way, and breaks forth through the ruines of the earthly Image. This is the *promised Seed*, the Seed of the Woman, the Seed of the Divine Image both in Nature and in Grace, which gives a new Birth to Nature. *This Seed* propagating it self through all Generations in the fulness of time, when the season is now for Eternity to shine out through the extended shadow of Time, and to break it up into its own clear Light, *springs forth* from the Womb of the *Virgin Mary* into Flesh and Blood, in the dejected form of fallen man; *Made in all things like unto us, sin only excepted.*

The Word was made flesh, and dwelt among us, or tabernacled in the midst of us, *John* 1. *The Word was made flesh.* See there the Incarnation of the Son of God; He tabernacled in the midst of us; behold his Life in the Flesh. *Two* Natures meet in *one*, the *Word* and *Flesh*, *God* and *Man*: The manner is expresst, the *Word* is *made* or become Flesh, not by *transmutation*. The Word ceaseth not to be the Word. The Godhead in its essential Image retaineth all its Glories, its immutability and eternity in Flesh; neither is the Word made Flesh by any kind of *composition*. The Divine Nature in flesh retaineth its simplicity, its purity, its absolute, all-comprehending, incomprehensible Unity. The Word is made flesh by *assumption*, taking the Humane Nature into the Unity of the same Divine Person with it self. God in his essential Image, in the entireness, absoluteness, and Unity of his own undivided unconfined Person with the fulness of his eternal Glory descendeth into Flesh. The eternal Spirit, which is Jesus himself in his Divine Form and Power, comes down upon, over-spreads the Virgin *Mary* with his Ideal force: He also becomes the seminal Virtue in her. So he springs up out of her Womb into a distinct individual man, a frail, fallen man, though without spot, in the Person of God. Thus is *he Father* and *Son* to *himself*; *Father*, and *Husband*, and *Son* to his *Mother*. Yea, he is also his own *Mother* in his Mother, of his own flesh taking flesh from her, inasmuch as he alone *fills all in all*, and is the *Truth* of *all*.

The Word was made Flesh. God in his essential Image and Glory, is the entire and compleat *Person* in the Humane Nature. This is the Unity in it: this subsists in it: this appears in every part and state of it: this acts and suffers all in it: this is named by every name of it: these are all proper to the *Person*. Thus all the Glories of the

the eſſential, of the Mediatory, of the ſhadowy Image of Chriſt in their moſt univerſal Latitude, as according to their ſeveral Orders they comprehend all Forms of things in themſelves, being united in the ſimplicity of this Divine Perſon, *do all meet* in this Fleſh, fill it, ſhine through it, become one with it, paſs through all ſtates and changes, live and die with it and in it. In like manner this Fleſh ſubſiſts in the Unity of this Divine Perſon in the midſt of all its Divine Forms and Glories. In the fellowſhip of theſe, ſurrounded with theſe it acts and ſuffers all things, it appears in every part and ſtate, under every name it bears the name of theſe, paſſing through all the changes of Mortality in their Divine and immortal unchangeableneſs. *We ſaw his Glory*, ſaith St. *John*, ſpeaking of Chriſt in the Fleſh, *the Glory as of the only begotten Son of God*, Joh. 1. Thus is Jeſus *the ſame yeſterday, to day*, and *for ever*, amidſt all the changes of Fleſh, and Time unchangeable in the Unity of this Divine Perſon.

The Word made Fleſh, is the *whole Tree* of Being Uncreated and Created, the *Root*, the *Body* with all the branches putting forth themſelves into one little top-branch now withering, that through its death they may renew all unto a freſh and flouriſhing ſpring.

The Lord Jeſus now being an univerſal Perſon, as the eſſential Image of God, as the ſpiritual and Mediatory Image, as the ſhadowy Image, the Head, the Original frame, of the whole Creation in its utmoſt Latitude, as the Seed of the whole Creation ſpread through all the parts of it, running along through all Generations, bringing it forth, and ſuſtaining it in it ſelf, by taking Fleſh and the Nature of fallen man upon himſelf, *ſets himſelf* in the place of us all in our loweſt eſtate. He takes our Sins and Sorrows, all the Diſeaſes of our Bodies and Minds upon himſelf, that he may take them away from us. Taking together with our Fleſh our Guilt, Shame, Weakneſſes, Demerits, Enemies and Enmities, Death, the Divine Wrath into the Unity of the Divine Perſon: He *makes an end of the Tranſgreſſion* with its trains of evils, conſuming all, ſwallowing up all in the moſt beautiful and bliſsful flame of thoſe Divine Purities, Powers, Righteouſneſs, Reſt, Glories, Pleaſantneſſes, Immortality, which receive them into themſelves in the Unity of this bleſſed and eternal Perſon.

The holy Ghoſt clearly and fully expreſſeth this Mediatory Work of our Redemption by Chriſt in this ground and ſuperſtructure, *Heb.* 1. 3. *Who being the brightneſs*, or effulgency, out-ſhining, *of the Glory of God, the expreſs Image of his Perſon*, or Subſtance, *bearing up all things by the word of his Power, having purged away our Sins by himſelf.* Jeſus in his *eſſential Image* is the *Glory* of God, as the *Woman* is ſaid to be the *glory* of the *Man.* In his Mediatory Form he is the Brightneſs, Effulgency, or out-ſhining of this Glory. The ſhadowy Image, in which Chriſt is the immediate Head of the firſt Creation, is properly, according to the Greek word, the *Character* of his Divine Nature and Perſon: For a Character is properly the engraving or impreſſion of a Figure upon ſome forreign matter; as a Figure cut upon a Seal, or from a Seal imprinted upon Wax, or Letters ſtampt

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in Ink upon Paper: Such a Character is the Image of God in the Creature. The word in this Text *bearing* ſignifieth properly a two-fold ſenſe, *bringing forth*, and *bearing up*, as a *Seed its Plant*: So Jeſus Chriſt is in the whole Creation, and in every Creature all along bearing all things by the *Word*, or flux of his Power; that is, by his *ſeminal Virtue* flowing forth, and ſpringing up in all. Upon this ground, in this *univerſal Perſon*, Jeſus Chriſt taking our fleſh upon him (in our loſt eſtate) into the Unity of his Perſon doth by himſelf, that is, by the Divinity of his Perſon, purge away all our Sins, and in them all our Evils.

Thus in the *Incarnation*, in the *Word made Fleſh*, the Sun of Righteouſneſs begins to turn towards us; *The Day-ſpring from on high viſiteth us* in the midſt of the ſhades of Night and Death. *Righteouſneſs* begins to *look down from Heaven*, and to *ſpring up out of the Earth*, as this bleſſed Perſon in his Divine Union at once ſhineth forth from above, and ſpringeth up in our fleſh here below.

He dwelt among us. The words in Greek are ἐσκήνωσεν ἐν ἡμῖν, he tabernacled in the midſt of us. See here the Life of Chriſt in Fleſh. His Fleſh was the Tabernacle in which he journeyed through the Wilderneſs of this World, the Antetype to the Tabernacle, in which God ſojourned with the Children of *Iſrael*, reſting in the midſt of them, marching before them through the Deſart into the Land of Promiſe. This word σκήνη is conſtantly uſed for that Tabernacle, and particularly often, *Heb.* 9. Jeſus Chriſt ſaith to the *Jews*, *Deſtroy this Temple, and in three days I will build it up.* The Spirit addeth there expreſly, *That he ſpake of his Body*, in St. *John*. The Humane Nature of Chriſt in the Fleſh was a moveable Tabernacle to be taken down, and ſo figured by the Tabernacle in the Wilderneſs. The Humanity of Chriſt in the Reſurrection, in the Spirit was the true Temple immoveable, immutable, eternal in the Heavens, anſwering to *Solomon's* Temple on Mount *Sion*, or Mount *Moriah*.

In the Tabernacle under the Law there was a three-fold Perfection: 1. All things there were exact Figures of the Pattern upon the Mount. 2. Theſe Figures were taken immediately from the Pattern it ſelf, formed, wrought, and ordered by the ſame Spirit in *Bezaleel*, *Aholiab*, *Moſes*, *Aron*, the *Prieſts* and the *Levites*. 3. The Pattern it ſelf in its Glory dwelt in the Tabernacle.

The Scriptures laid together, ſeem to demonſtrate *Jeſus Chriſt* to be this *Pattern* upon the Mount. The Law is ſaid *to have the ſhadow of good things to come*, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, *not the very Image of the thing*, Heb. 1.1. This very Image can be no other, than the firſt, the principal, the ſubſtantial Image, the Pattern it ſelf upon the Mount. This word is applied to Jeſus Chriſt, *Col.* 1.15. He is ſaid to be εἰκὼν, *the Image of the inviſible God.* And that the *very Image*, the Original Image is underſtood, appears by that which is added, *The firſt-born of every Creature.*

The *Jewiſh Rabbins* teach us, That the Tabernacle was a *model* of the *whole Creation*; of the *Divine World*, as it is the Head of the Creation, and at the Head of the Creation appears in a created

Figure, of the *Angelical*, and of the *viſible* World. *Theſe* were repreſented by the *Holy of Holies*, the *holy place*, and the *outward Court*. Thus far they were right, but in this they fell ſhort, that they looked not to the beginning and end of theſe. The *Meſſias* in in his own Mediatory Glory, and in his Fathers Glory; as he was the Pattern of theſe upon the Mount, and as theſe ſtood originally in him.

But according to this Type in the Tabernacle in his Fleſh, and in his Life on Earth, he fulfilled all Righteouſneſs, the *Righteouſneſs of the Creature*, the Law and the Letter, the *Righteouſneſs of God* and of the Goſpel. Jeſus Chriſt ſaith of himſelf, *What I ſee my Father do, that do I: The words that I ſpeak are not mine, but my Fathers, he doth the Works.* The Humane Nature of Chriſt in Fleſh, his Motions, his Reſt, all his Words and his Works anſwered to the Pattern upon the Mount, his own heavenly Image in the Glory of God, and were formed from that Pattern by the ſame Spirit forming his Humane Nature, ſubſiſting in it, and acting it. *The Father*, ſaith he, *hath ſent me, and I live by the Father.* The *miſſion* of the Father, and his *living* by the Father, were his ſpringing forth from the Father, according to the eternal Image of things in the Father, by the Spirit of the Father in his Birth, Life and Death.

Thus he fulfilleth all Righteouſneſs according to the Law, as it was at firſt engraven on the heart of man, as it was afterwards renewed on Tables of Stone in the Moral *Ceremonial*, and *Judiciary* parts of it.

The Pattern it ſelf alſo, the heavenly and Divine Image, with the Original Righteouſneſs and Glory, dwelt in this Fleſh of Chriſt, in all his Motions and Reſts, filling the figures with the ſubſtance. Thus it is ſaid of him, *The Word was made Fleſh, and dwelt among us, full of Grace and Truth*, Joh. 1. 14. It is ſaid again, *verſ.* 17. *The Law was given by* Moſes, *but Grace and Truth came by Jeſus Chriſt. Grace* is *eternal Love*, the *naked Face* of God, as it ſhines and ſmiles with all pleaſantneſs in it, oppoſed to the Law, as it is a Miniſtry of Wrath, and a Vail upon the Divine Nature. *Truth* is the very Image, the Pattern, the everlaſting Righteouſneſs, the Original, and eternal Glory of God oppoſed to the *ſhadows*, the fading Righteouſneſs, the vaniſhing Glory of the Law. Thus this Tabernacle of Fleſh in the Unity of Chriſt's Perſon was full of Grace and Truth. The everlaſting Love, and everlaſting Righteouſneſs, with their Sweetneſſes, Strengths and Glories, which never fade nor paſs away, at once formed, filled, and reſted upon their own perfect and ſpotleſs figures in the fleſh of Chriſt. So he fulfilled the firſt part of his Mediation, and our Redemption, while as an univerſal Perſon, comprehending all Mankind and the whole Creation in himſelf. He preſents himſelf in his *Birth*, in his *Life* unto God in the place of *all*, and all in himſelf, as a perfect Figure of the Divine Righteouſneſs and Glory, as in an *exact Harmony*, ſo in an *inſeparable*, *immediate Union* with its *Pattern*.

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2. The ſecond Part of Chriſt's Mediatory Work in our Redemption, comprehendeth the Sufferings and Death of the Lord Jeſus.

The *Sufferings* of Chriſt are to be conſidered in the *manner* and the *merit* of them.

The *manner* of the Sufferings of Chriſts are ſet forth in diverſe Scriptures, *Iſa.* 53. 6. *God laid the Iniquity of us all upon him.* And verſ. 10. *He made his Soul an offering for Sin.* St. *Paul* ſeems to relate to theſe Propheſies, when he ſaith, 2 *Cor.* 5. *ult. Him, who knew no ſin, hath God made ſin for us.* It is frequent in the Hebrew Language and Idiom, to expreſs *Sin*, and metanomically the *Sacrifice for ſin*, the *puniſhment of ſin* by the ſame word, *Gal.* 3. 13. *Chriſt hath purchaſed us from the Curſe of the Law, being made a Curſe for us.* A curſed Perſon is a Perſon charged with all guilt and filth, and univerſal abomination and deteſtation to God, to Angels and Men. A Perſon devoted to Divine Vengeance and Wrath; excluded from all things holy and good, expoſed to the oppoſition and enmity of all things holy and good; ſet apart to be cut off, and quite taken away in the ſhamefuleſt, dreadfuleſt, and direfuleſt manner.

Thus God perſonally in our fleſh ſuffered. Our Jeſus takes away our Sins, the Sins of the whole World, *Joh.* 1. by taking them upon himſelf. He ſtands in the place and perſon of all Sinners. He beareth the Sins of the whole World upon himſelf: *Behold the Lamb of God which takes away the ſins of the World*, Joh. 1. The Greek word comprehendeth both ſenſes, *to take up*, and to *take away*. He is ſet, as the abominable, execrable, deteſtable thing in the Eyes of God, and of all the Creatures. He is devoted by the moſt ſolemn, moſt ſacred Curſes, to bear the weight of all Guilt, to ſatisfie the Divine Juſtice, to ſuſtain the Divine Wrath to the utmoſt. As the Sin-Offering was all conſumed by fire, and was burnt without the Camp; ſo went Jeſus out of the City, ſeparated from the Society of all, in Heaven, and on Earth, bearing his ſhame, and to endure the pain. The Curſe with all evils in their greateſt extent and extremity, ſhame, pain, the pain of loſs and of ſenſe then fell moſt ſenſibly upon him, when he cryed out, *My God, my God, why haſt thou forſaken me?*

A Wound is ſaid to be a ſolution or ſeparation of the Continuity, or parts united by one common Life. The Sun was eclipſed at the Death of Chriſt beyond the courſe of Nature: for it was eclipſed totally, not by the interpoſition of a dark Body between that and the Earth; but by the failing of the Light it ſelf in the very body of the Sun. Was ever any Wound ſo bitter, ſo full of pain and anguiſh as this? Was ever any Eclipſe ſo prodigious, ſo dreadful and direful? God in his own Perſon, in the moſt ſweet, moſt vital, the ſupream Unity of his Divine Perſon is ſeparated and divided from himſelf by the force and fury of an unexpreſſible Wrath. The Perſon of God in his own Spirit, in its Divine Strengths, Solaces and Glories, by a fury ſharper and fiercer than any Sword or Flame, is divided from himſelf in his own Fleſh. The all-chearing, and

all-quickning Light of the eternal Sun faileth in the Perſon of God, as he is in Fleſh, being turned into Sack-cloth and Blood.

Jeſus now truly ſuffereth τὸν τῶν αἰώνων ὁ αἰώνιον, the Torments not only of an Eve-eternity, but of Eternity, for his Sufferings are extended and heightned not only according to the capacity of a particular individual man in fleſh, of an immortal Soul, or an Angel great in Power; but according to the proportion of the Super-Angelical Head of the whole Creation, eminently and tranſcendently comprehending all Creatures in himſelf. And not only ſo, but his Sufferings in this nature are ſuited to the Divine and eternal Perſon ſubſiſting and ſupporting the Nature, and to the Divine and eternal Perſon offended, coming down upon him in the full weight of his Wrath, in the full Oppoſition, the full Contrariety, the full Enmity of all the Attributes of God, of his entire Godhead, to his proper, moſt contrary, irreconcilable Enemy, *the evil of Sin*. This is the manner of Chriſt's Sufferings. Thus God perſonally ſuffered in Fleſh.

The *merit* of theſe Sufferings conſiſteth in this, that this *Fleſh* which ſuffereth, and the Sufferings of this Fleſh *ſtood in the Unity* of the Divine Perſon. Our Jeſus was *God* and *Man* in *one Perſon*, that being *Man* he might *ſuffer*, and this Man being *God* might *merit* by ſuffering. By this hypoſtatical or perſonal Union, by this mutual and indiviſible Unity of the ſame Perſon in both Natures, the Righteouſneſs, the Beauty, the Sweetneſs, the Glory, all the united Excellencies and Bleſſedneſs of the Godhead ſtood entirely in every *Wound*, in every *Sigh*, in every *Bluſh* of ſhame, in every *pang* of pain, in every *part*, in every *degree* of ſufferings through the whole fleſh of Chriſt. All theſe reciprocally were filled and encompaſſed with the full Glory, with the united Excellencies of the Divine Nature. Thus were they a *Divine Price* indeed paid down for us in the Blood and Life of our dear Saviour.

Now the ſame Divine Perſon, the God of all Loves and Lovelineſſes, the God of all Peace, Righteouſneſs, Joy and Immortality in the Tempeſts and Flames of Divine Juſtice and Wrath from *above*: In the tempeſts and flames of all guilt, ſufferings, and ſhame from *below* meeteth with himſelf on both ſides in all theſe. So the tempeſts and flames of Juſtice and Wrath from above in a moment vaniſh into a golden Calm and Sun-ſhine of Divine Lovelineſs and Love: In the ſame moment the tempeſts and flames of guilt, ſhame, and ſufferings below, are transformed into the Divine unſpotted Beauty of an everlaſting Righteouſneſs, into the triumphs of an eternal Life, Love, and Joy. In a word, the whole Contrariety thus come to its utmoſt point returns into, and is ſwallowed up in the moſt pure, the moſt perfect Sweetneſs and Harmony of that Divine Unity from which it went forth. So is *our Jeſus* become *Hylaſterion*, the *Propitiation*, the *Atonement*. Thus the *Blood of God* in the Perſon of Chriſt waſheth Crimſon and *Scarlet ſins*, *double died*, in the Blood of God himſelf unto the *whiteneſs of the wool of the Lamb of God*, and of the *Snow* coming down new unſtained from Heaven.

As

As Jeſus Chriſt was a *Divine Perſon*, ſo was he an *univerſal Perſon* in his Sufferings. As Chriſt is God, he is the *univerſal Being*, in which all things have their Being; which is moſt intimately and univerſally in each thing, as the *Being* of every Being. He is the Mediator, by which all things in every kind or degree of Being deſcend and aſcend. He is the Head, the Root, the pure and primitive Spirit of the whole Creation, as the Spirit containeth in it ſelf the outward Form and Image. He goes forth into all forms and ſtates of things from above the *higheſt Heavens* to the *nethermoſt parts* of the Earth filling all. He eſpouſeth into the Unity of his Divine Perſon the Humane Nature, the Harmony and Model of the whole Creation unconfined by any particular perſonality: He takes upon him the Humane Nature in its loweſt ſtate, in fading, frail and dying fleſh. The Father hath given him *to the World*, and *for the World*, Joh. 3. *He hath given himſelf for us*, Gal. 2. ult. Thus he ſuffereth as an univerſal Perſon, and becomes a ranſome for all: So St. *Paul* layeth down the *ground* of this Ranſome, and *this Ranſome*, 1 Tim. 2. *There is one God the Father of all: there is one Mediator between God and man, the man Chriſt Jeſus, who gave himſelf a Ranſome for all.*

The Death of Jeſus Chriſt is the finiſhing of his Sufferings, and of his abode in Fleſh. This is as the *Mid-night*, that Point in which the Sun of the Godhead in the Heaven of Chriſt's Perſon, is gone to the utmoſt diſtance from him, to the utmoſt degree of Contrariety to him, and now is returning towards him again in the beautiful and bleſſed Unity of the Divine Love. There is a two-fold myſtery in the Death of Chriſt:

1. An univerſal Diſſolution.
2. An univerſal Reſolution.

1. The Death of Chriſt is an univerſal *Diſſolution*. *He ſpoiled Principalities and Powers, making a ſhew of them openly, and triumphing over them on his Croſs*, Col. 2. This true *Sampſon* dying, taketh hold of the Pillars of the World, by a Divine force in his Death pulls them down, and the whole Creation, to fall together with himſelf into his Grave. Some teach us, That the Sun is the Center, the Corner-ſtone, the immediate Foundation of this viſible World, and that if this ſhould fall out from Heaven, or ſhould loſe its Light and Courſe in Heaven, all Motions, and ſo all Forms of things here would ceaſe and be no more. Jeſus Chriſt of a truth is the true Sun, the ſhining Pillar, which holds the Foundation of all things viſible and inviſible; the Root of all created Light, and ſo of the whole World. He dying, all things die in him, all things die together with him. *If any man be in Chriſt*, ſaith St. *Paul*, *he is a new Creation, old things are paſſed away*, 2 Cor. 5. It is a known ſtory recited by *Plutarch*, That of a great Cry, with dreadful ſhrieks and groans to *Thamus* a Pilot, as he paſſed by a deſolate Iſland, in the Reign of *Tiberius*, under whom Chriſt was put to death, *Great* Pan *is dead, this great All is dead.* The Heathen figured the whole Creation in the Perſon of their God *Pan*, the Angelical, Cœleſtial, and Elementary parts of it.

2. The

2. The Death of Chriſt is an univerſal *Reſolution* or Return of all things, as they ſtand in Chriſt into their firſt and Divine Principles. The Light, the Life, the Forms, the Eſſences of all things return into their Ideal Forms, their incorruptible Originals and Patterns, their pure eternal Springs in the Mediatory Form, and Divine Nature of Chriſt. The ſhadowyneſs returns into that bleſſed ſhade, that fell immediately from the Perſon of Chriſt in Glory, that Primitive and Divine Darkneſs which was before the firſt Day, the Womb of the firſt Light, and of the whole Creation, which compoſed thoſe Nights of Beauty, Peace and Pleaſure, the Nights of the ſix Days, the Night of the ſeventh Day, and all the Nights of Paradiſe. Thus was Jeſus with the good Thief, and all things with him, in him in Paradiſe at his Death. The *Jewiſh Rabbins* diſtinguiſh Paradiſe from Heaven thus; Heaven is a ſtate of Divine Glory and Pleaſure above in the open Light of the Godhead. Paradiſe is a ſtate of Divine, incorruptible Glory and Pleaſure below, beneath the ſhades of the Earth. This is that pure, primitive, *Divine Darkneſs*, of which I ſpeak, which was the ſhade, out of which the pure Earth with all the unſtained Forms of things at firſt aroſe, and into which they now return again in Chriſt. This is the *Divine ſleep* of all things in the Death of Chriſt, their retirement into their Divine Patterns, their ſweet and entire reſt in them, their contemplation and fruition of all the immortal Joys and Glories of their Patterns, and of themſelves in thoſe Joys and Glories, as a Divine dream in this ſleep, within this ſweet, this amiable, this more than Angelical ſhade which over-ſpreads them. Here they deſirouſly and delightfully wait for the Day of the Reſurrection from the Face of God, which they ſee by degrees dawning and riſing upon them, when the ſweet Peace of this lovely ſhade ſhall break up into the more full and glorious ſweetneſs of the ſupream Light, and that eternal Day. St. *Paul* expreſſeth all this to us, when he teacheth us, That *Chriſt hath gathered up all things into one in himſelf*, Col. 2. The Greek word properly ſignifies there the *Reſolution*, or Return of things back into their firſt Principle, their Original Spring and Pattern.

3. The third and laſt part of the Mediation of Chriſt in our Redemption, as it was accompliſhed in his own Perſon, is his Reſurrection and Aſcenſion. Theſe two agree, are the ſame in nature and kind; differing only in degree. The Reſurrection of Chriſt is the breaking up of that primitive ſhade, which over-ſpread him, into a clear Light of Glory. Now he ſprings up, and flouriſheth throughout his whole Perſon, and all things together with him in his Perſon, in the Beauty and Immortality of his Mediatory Form. He is now become an entire Spirit in his Humane Nature, both Soul and Body. This *two Scriptures* make clear to us. Jeſus Chriſt ſaith to *Nicodemus*, *Joh.* 3. 6. *That that which is begotten of the Spirit is Spirit.* The word there is a Subſtantive πνευμα, a ſpiritual ſubſtance, or ſubſtantial Spirit. Now it is manifeſt in the Scriptures, that the Reſurrection of Chriſt in the Body was an immediate Generation by the eternal Spirit:

rit: So Divines interpret, and apply thoſe words, *Heb.* 1. 5. cited from *the ſecond Pſalm*, *Thou art my Son, this day have I begotten thee:* Suitable to this is that Scripture, *Rom.* 1. 4. *Declared the Son of God with power, according to the holy ſpirit by the Reſurrection from the dead.* Two things are manifeſt from this Scripture:

1. That Jeſus Chriſt was raiſed from the Dead by the immediate Power and Operation of the holy Spirit.

2. That this Reſurrection was a Divine Generation by the Spirit, through which he was brought forth into the proper Form of the Son of God. That which we read *declared* ὁρισθέντος, ſignifieth properly *defined*, or *determinately formed*. This receives further Light from St. *Peter*, 1 Pet. 3. 18. *Being put to death truly in the fleſh, but quickned in the ſpirit:* We read it *by* the Spirit, but in Greek the Fleſh and Spirit do ſo exactly anſwer one another in the conſtruction and manner of expreſſion, that one would think nothing to be plainer, than the intention of the Holy Ghoſt to ſignifie, that the Fleſh and the Spirit had both the ſame relation to the Perſon of Chriſt in thoſe different ſtates of his dying and riſing again, that by this change the Spirit came in the place of the Fleſh, and that the Fleſh was changed into a Spirit, as by a natural Generation, *that* that was Water, or Air, is made Fire. The words are theſe, θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ τῷ πνεύματι. In the ſame ſenſe, in which he died in Fleſh, or to the Fleſh: So he roſe again in the Spirit, or to Spirit. That ſame Body, which died a fleſhly, compounded, mortal ſubſtance, roſe again a ſimple, pure, immortal Spirit. As the Humanity of Chriſt roſe again a Spirit, ſo it roſe in an immediate inſeparable Union with the eternal Spirit upon the ſame Root into the ſame Life and Image. St. *Paul* inſtructeth us in this myſtery, 1 *Cor.* 15. 45. *The firſt* Adam *was made a living Soul, the laſt* Adam *a quickning Spirit*, verſ. 45. The ſubject of St. *Paul*'s Diſcourſe there, and in many verſes before, is the Reſurrection of the Body. He ſaid immediately before, *It is ſown a natural Body*, σῶμα ψυχικὸν, a Body proper for a Soul; *It is raiſed a ſpiritual Body*, a Body proper for a Spirit, *verſ.* 44. He illuſtrates this afterwards, *The firſt man is of the Earth earthly, the ſecond man is the Lord from Heaven*, verſ. 47. Then he diſtinguiſheth them by the names of the earthly, and the heavenly man, or the Super-Cœleſtial, *verſ.* 48. He likewiſe diſtinguiſheth their two Images, the Image of the earthly, and the Image of the heavenly, or ſuper-cœleſtial, *verſ.* 49. Then he concludes with a a poſitive and emphatical Declaration, *But this I ſay, brethren, that fleſh and blood cannot enter into the Kingdom of God*, verſ. 50.

From theſe Scriptures laid together, theſe particulars ſeem evidently to ariſe.

1. Jeſus Chriſt by the Reſurrection in his whole Humane Nature, both Soul and Body is a ſupernatural, ſuper-cœleſtial Spirit, far above the nature of Souls or Angels in the firſt Creation.

2. The humanity of Chriſt hath now its Root in Heaven, in that Heaven out of which it comes forth, and appears as Lord of all: the Heaven of the Fathers Boſom; the Heaven of the eternal Spirit,

and

and of the Godhead, where it hath the Root of its Perſonality, and its Life hidden with God from the natural eye of every Creature.

3. The whole Manhood of Chriſt is cloathed with an heavenly, or ſuper-cœleſtial Image, an Image ſuitable and proper to that Heaven out which he ſprings.

4. The Manhood of Chriſt is ſo immediately, entirely, mutually united to the eternal Spirit, the Godhead it ſelf, that Chriſt, as he is man, is ſaid to be *a quickning ſpirit*. The Humane Nature, and the Divine in the Lord Jeſus are ſo far now become one Spirit, as in a myſtical Marriage, where at the height of their Unity they keep the diſtinction as high and clear.

5. Jeſus Chriſt in his Humane Nature, in his Body, as well as his Soul is thus become a Spirit in oppoſition to the earthly and fleſhly ſubſtance of the natural Body of the firſt man, which is declared incapable of entring into the Kingdom of God.

6. This ſpiritual and ſuper-cœleſtial ſtate above the natural Body, and above the natural Soul of the firſt man in his primitive ſtate, and ſo above the Creation in its viſible or inviſible part, when it was moſt pure, is properly the Kingdom of God, to which that of St. *Paul* agreeth, when he placeth the Kingdom of God in the eternal Spirit.

Thus the Reſurrection of the Lord Jeſus is his *Return* with his *Humane Nature*, with his *ſhadowy Image*, with the *whole Creation* in *himſelf*, into the *Immortality* and *Glory* of his *Mediatory Form*, to be *there*, as he was at *firſt*. This is the *Object* of his *Hope*, the *ſubject* of his *Prayer*. *Now, O Father, glorifie me with thy ſelf, with that Glory which I had with thee before the World was*, Joh. 17. 5. What time, that now relates unto, you may underſtand by the fore-going verſe, *I have glorified thee on Earth, I have finiſhed the Work which thou gaveſt me to do.* Jeſus Chriſt ſpeaketh this by a *Prolepſis*, or *Anticipation*, having his Eye upon the finiſhing his Work upon the Face of the Earth by *dying*, and finiſhing his Work in the Heart, or nethermoſt parts of the Earth by *lying* the appointed time in the Grave. Jeſus Chriſt points out to us three eminent Circumſtances in his Reſurrection.

1. The *firſt* is a Glory with his Father, an Union and Fellowſhip with the Godhead, and with the Perſon of the Father in his own proper and Divine perſonal Glory. He expreſſeth this *twice over*, as the chiefeſt ſweetneſs of his Hopes, and the principal Glory in the Glory. *Glorifie me with thy ſelf, with the Glory which I had with thee.*

2. This Glory *tranſcends* that of the whole Creation in its greateſt Perfection, as it alſo *antecedes* it, as it alſo is a Glory which was before the World was.

3. Here are three ſtates diſtinctly repreſented to us:

1. Jeſus Chriſt in *Glory*, before he came into *this World*, before this World was.

2. Jeſus Chriſt *coming forth from that Glory* into this World, and being without that Glory all that interval of his Life here.

3. The

3. The *return* of Chriſt at his Death and Reſurrection into the *ſame Glory.*

Theſe three ſtates muſt neceſſarily reſpect Jeſus Chriſt in the *ſame form* under the ſame relation, to accommodate this ſenſe, and make that proper. The *Perſon* of Chriſt in his *ſhadowy Image*, in which he was the *Head* of the whole Creation, and comprehended *this all* in himſelf, as *he took fleſh* of the *Virgin Mary*, and ſet himſelf in the place *of all* in their fallen eſtate; *So He was without the Glory.* Before all this in his *Mediatory Form*, he ſtood together with God, and his Father in his *ſhadowy Image*, in *Fleſh* and *Blood*, with all the changes accompanying him after a ſpiritual manner, filled and cloathed with a ſuper-cœleſtial and *eternal Glory.*

Two Scriptures laid together give more light and ſtrength to this place and this ſenſe. Jeſus Chriſt having ſpoken to the *Jews* of eating his Fleſh, and drinking his Blood, *Joh.* 6. 56. *Of his being the Bread coming down out of Heaven*, verſ. 58. Underſtanding the *Jews* to murmur, and be offended at the hardneſs of this ſaying, *verſ.* 60, 61. makes this Reply to their murmurs; *What if ye ſhall ſee the Son of man aſcending thither, where he was at firſt*, or before. *It is the Spirit quickneth, the Fleſh profiteth nothing: The words which I ſpeak they are Spirit and Life.* The other *Scripture* is that, *Rom.* 1. 4. *Chriſt was raiſed from the dead by the Glory of God.*

From theſe two Scriptures compared, the Truth of this myſtery ſhines forth in theſe parts:

1. The *fleſh* and *blood* of Jeſus Chriſt, in the proper ſenſe of Chriſt's words, are *Spirit* and *Life.*

2. They were *Spirit* and *Life* in the *Glory of God*, before the coming down of Chriſt upon the Earth.

3. From that *ſtate* they came forth into their *ſhadowy appearance* here in this *ſhadowy Image.*

4. They *returned again* together with this ſhadowy Image into that *firſt ſtate*, where caſting off the Vail, or rather converting the Vail into the ſame Nature and Form, they were again *all Spirit* and *Life*, by the Glory of God in the Reſurrection ſpringing up in them, coming down upon them, and taking them into it ſelf.

Laſtly, The *fleſh* and *blood* of Chriſt, even when they are *come forth* from this ſpiritual and immortal Glory, while they are in this ſhadowy ſtate upon the Earth, abide unchangeably in this Glory, and are there ſtill *all Spirit, all Life*, without any Vail or Cloud: Thus are they the food of a Saint.

The Lord Jeſus expreſſeth this ſenſe; *No one hath aſcended into Heaven, but he who comes down out of Heaven, the Son of Man, who is in Heaven.*

Two things are remarkable here:

1. The *being* in Heaven is expreſſed by the *Participle* of the *preſent Tenſe*, a *preſent* and *conſtant Act.*

2. The Title of the *Son of Man* is particulary added to that clauſe of the being in *Heaven conſtantly* without interruption, while he comes down out of Heaven, while he aſcends into Heaven, in the

interval, or ſpace of his being on Earth between both theſe. Jeſus Chriſt, as he is the Son of Man, comes down at firſt out of that Heaven into which at laſt he returns and re-aſcends. In the ſame Heaven alſo hath he his preſent and conſtant abode, while he is on Earth.

As the *Heaven* of Chriſt's *Mediatory Glory*, and of the *Fathers Glory*, which are far above all *created Heavens*, the Heavens of this Creation, *come down* together with him upon the Earth, *obſcured* beneath the Vail of Fleſh, and in this Fleſh act all the parts of his living and dying here: So do *theſe Heavens* alſo at once comprehend this Earth in the *Perſon of Chriſt*, *his fleſh*, *their obſcurity before it*; *All the parts* of his *Life* and *Death* in *the fleſh*, as *parts of Glory* in *theſe Heavens*; As *Spirit* and *Life*, as ſpiritual and immortal Glories in the Fountain of *Life* and *Glory*, the *eternal Spirit*.

St. *Auſtin* in his Diſcourſes of the Trinity, interprets the *miſſion*, or *ſending Chriſt* by the *Father*, to be *his coming forth out of the inviſible Glory of the Father into a viſible ſtate and form*. The inviſible Glory being immutable, undivided and unconfined, comprehendeth conſtantly in it ſelf after its own manner, that viſible Form which it ſendeth forth from it ſelf.

Object. How do we ſay, that the *Manhood* of Chriſt was a *Spirit* in its Reſurrection, when he ſaith in one place to his Diſciples, *A Spirit hath not fleſh and bone, as ye ſee me to have*. In another place he ſhewed *his hands* and *his ſide* to the Apoſtles, *Joh.* 20. 20. Again, he calleth to *Thomas*, *Bring thy finger hither, and ſee mine hands, and bring thine hand, and put it into my ſide*; *and be not unbelieving, but believing*. In a *viſible form* he aſcended before the eyes of the Apoſtles, and *a Cloud took him up out of their ſight*, Act. 1. 9. To this I give three Anſwers.

Anſw. 1. Jeſus Chriſt intended not that theſe *outward appearances* of a natural Form to their outward and natural ſenſes, ſhould be in themſelves alone any demonſtration of his Reſurrection and Glory. Did not he know, that all their ſenſes were equally capable of being deluded by a *Fantom*, or an Apparition of the Devil? If *Satan* can change himſelf into an *Angel of Light*, to the deluding of our moſt noble and Divine Faculty, *our Underſtanding*; can he not as eaſily by the ſame ſkill and power change himſelf into any known or agreeable *Object*, to abuſe any of our *ſenſes?* might not he either by falſe Species or Images impreſſed upon the outward Organs of ſenſe, the natural Spirit, the Imagination, or by thickning and forming a Body of Air, counterfeit the ſoftneſs, the warmth, the ſolidity of Chriſts Fleſh, and his Wounds to the touch, and to the hands of St. *Thomas*, as well as to his ſight, and to his eyes? Hiſtories of thoſe affairs, which write them with greateſt Authority, and beſt Reputation, tell us of diſſolute Perſons, who have ſeemed to themſelves in the warm embraces of a delightful Perſon on a ſoft and rich bed, who yet in the end have found themſelves with a filthy ſow in the mire.

Anſw.

Anſw. 2. We read in *Daniel*, that the Bodies of the Saints in the Reſurrection *ſhine as the Sun in the Firmament.* When Jeſus Chriſt was transfigured, *his Face did ſhine as the Sun in its ſtrength.* If then the Body of our Lord Jeſus, riſen from the dead, did remain fleſh ſtill, yet certainly it was rarified, and heightned to ſuch a degree of Spirituality and Glory, that it could bear no reſemblance to the natural Body, the Fleſh of Chriſt in its Humiliation upon the Croſs, ſtained and broken with Wounds, with Blood, with Agonies, with the forms of Death invading it. Can we think a glorified Body could bear any proportion to our natural ſenſes, when our own reaſon, according to the Rules of Philoſophy teacheth us, That a *ſenſible Object*, if it *excel*, *deſtroys* the ſenſe? Our experience makes this plain to us in the Sun, which ſhining clearly forth, is uncapable of being lookt upon by us, chaſtizing us with a blindneſs, even to inferior Objects, if we dare to caſt our eyes upon him; yet is he in his brighteſt Glory, but a ſhadowy Figure of the glorified Body of Chriſt, and of his Saints: For, when Chriſt ſhall appear in his glorified Body, and the Saints in their glorified Bodies ſhall appear, and ſhine in their full ſplendor with him; the Sun ſhall have no glory before this excelling Glory, but be turned into Sack-cloath, as the Stars loſe their light, when the Sun riſeth upon them.

Can we think then, our eyes, our natural ſenſes, or thoſe of the Apoſtles, capable of diſcerning or taking in the Glory of Chriſts ſpiritual Body in its proper and true Form, when he was riſen from the dead?

Anſw. 3. The holy Spirit ſaith expreſly of theſe appearances of Chriſt to the natural ſenſes of the Apoſtles, immediately upon that Hiſtory of St. *Thomas*. *Many truly therefore, and other ſigns Jeſus wrought before his Diſciples, Joh.* 20. 30. We read alſo concerning theſe appearances of Chriſt to the Apoſtles, that Jeſus Chriſt preſented himſelf to them *alive* by *many ſigns* or *wonders for the ſpace of forty days appearing to them*, and *ſeen by them.* Theſe then were Signs or Miracles wrought by Chriſt, which had no force in the outward Form, any farther than the eternal Spirit with a Divine Power and Glory wrought in them, and ſhined through them. Such Signs and Wonders were the Images of things preſented of old to the eyes or imaginations of the Prophets, which were of no uſe any farther than the eternal Word, the Glory of God opened it ſelf to the Spirits of the Prophets through them, at once diſcovering them in it ſelf, and it ſelf in them. So now the Lord Jeſus by theſe Signs to the outward ſenſes at once opened, fortified, heightned, enlarged the Underſtanding, and the ſpiritual ſenſes of the Apoſtles, and preſented himſelf to them with his whole Man-hood, Soul and Body, riſen into the Glory of his Mediatory Form, and of his Divine Nature. Here he ſet before them all thoſe fleſhly Forms of his Humiliation, of his Incarnation, Life and Death, through which he had paſſed in their proper Forms of their ſeveral ſeaſons, not as ſhadowy Images to ſhadowy ſenſes, but as the eſſential, eternal Truth, the Spirit and Life of them, as Myſteries and

Glories unvailed, and ſealing themſelves upon the ſpiritual ſenſes of thoſe, whoſe eyes were thus anointed to behold them. This was the ſight which Chriſt preſented to *Thomas*, when he ſaid to him with words, which carried a new Creation along with them, *be not unbeliving, but believing.* This was the ſight which *Thomas* ſaw, when he cryed, *My Lord and my God.*

The Aſcention of our Lord Jeſus is his paſſage out of his Mediatory Form and Glory, carrying that alſo up together with himſelf into the Glory of the Father. Jeſus Chriſt diſtinguiſheth between his *own Glory* and the *Glory of his Father*, Luke 9. 26. *When the Son of Man cometh in his own Glory, and the Glory of his Father, and the Glory of his holy Angels.* *The Glory of the holy Angels* is that of this *Creation*, which is ſubjected to them, in which they are according to the Language of the Scripture, *Principalities*, *Powers*, and *Thrones.* *His own Glory*, the proper Glory of Chriſt, which he calls his own Glory, is that of his *Mediatory Form.* The *Glory of his Father* tranſcendeth that, ſhining forth in the ſupream Unity, and pureſt ſimplicity of the *Godhead.*

This *three-fold* Glory, Jeſus Chriſt *united* in his own Perſon. Through this three-fold Glory he aſcended, taking up all with him into the higheſt Glory. He cometh again in the Spirit of Glory, and of God, as the *Root* of this three-ſold Glory, putting forth himſelf gradually in it, through the Saints, till by ſpringing and forming himſelf in them, he bring them alſo to be where he is, to ſee the Glory of his Godhead, to ſee all Glories, and themſelves alſo like him in that Glory.

Thus Jeſus Chriſt aſcends, and ſits down at the *right hand of the Father, above all Principality, and Power, and Dominion, and above every Name that is named; not only in this World, but in that which is to come.* *This World* is the World of Angels, and of their Glories. The *Names* of Principalities, Powers, Dominions, Thrones, are the Names of Angels, and Names named in *this*, *their World.* The *World to come* is the Mediatory World, the Kingdom of the Mediator, where Chriſt alone Reigns over all, and in all, where Chriſt hath his own proper Glory above the Glory of the Angels, beneath the Glory of the Father; where Chriſt alone is named in every Name, by Names above every Name, which is named in this World of Angels. This diſtinction between theſe two Worlds ſeemeth to appear plain in the compariſon of this Scripture, with that *Heb.* 2. 5. *For he hath not put that World to come, of which we ſpeak, in ſubjection to Angels.* Then this is confirmed by a citation of the *Pſalmiſt*, verſ. 7. *Having made him a little lower than the Angels, thou haſt crowned him with Glory and Honour, and ſet him over the Works of thine hands.* *Thou haſt put all things*, even the Angels themſelves, with their World, and their Glory *under his feet.*

In like manner the *Aſcenſion* of our Lord Jeſus is repreſented to us in great Majeſty and Glory, with a great pomp and train of Glories, *Eph.* 4. 10. *He that deſcends, is the ſame who alſo aſcends far above all Heavens.* Behold our Jeſus aſcending through all the Heavens of Angels,

Angels, all the Heavens of his own Mediatory Form and Kingdom, leaving them all behind him. Behold him at the *right hand of the Father*, in the Boſom of the Father, in the purity and ſimplicity of the Godhead, entred into *the Holy of Holies*, aſcended to an height *above every name of Heavens*, or Glories, or any thing named in any the higheſt Heavens, by any Glories, by any the higheſt and ſweeteſt Names. Behold him, carrying along with him up to this height in his own Perſon, and by the Power of his Perſon and Spirit drawing up after him the long pomp and train of all theſe Heavens, and their ſeveral Glories. Here now Jeſus ſits down in his eternal Reſt upon the Throne of Eternity, having nothing higher to which he may aſcend.

The *Reſurrection* of Chriſt is the *beginning* of his *Aſcenſion*, his *Aſcenſion* is the *finiſhing* of his *Reſurrection*. Now Jeſus Chriſt is perfectly aſcended *thither* where he was at *firſt*. The Godhead of Chriſt in his Mediatory Form ſhineth forth immediately, nakedly, but gradually; in anſwerable degrees the Humane Nature of Chriſt is Light in the Light of the Godhead, a clear, pure Light in the naked Boſom of that Light, but an increaſing Light. Now in the Aſcenſion of Chriſt, the Glory of the Father ſhines out, not only immediately and nakedly, but entirely, fully. The Union, the Communion, the Conformity of the Humane Nature with the Divine is compleat, as in kind, ſo alſo in degree.

God is now *all in all* in the Perſon of Chriſt, and in both Natures. God is *totus, & totaliter in toto Chriſto, & in qualibet parte Chriſti.* God is entirely full, and fully in the whole Perſon of Chriſt, in the whole Manhood of Chriſt, and in every part. God is *all* with his whole Godhead, *all* in every kind, in every degree, in every way and manner, *in all Chriſt*, in all the humanity of Chriſt.

The Humane Nature of Chriſt is now by a mutual, entire Union, Similitude, and Society married to its Idea, its heavenly Pattern, as it ſtood in the Mediatory Form of Chriſt, being an uncreated, and a created Spirit of Light, Glory, and Immortality in *one Spirit*. Now this created Spirit of Light, Glory, and Immortality it ſelf, and the Humane Nature of Chriſt together with it, in it, lieth in the mutual embraces of its firſt Idea and Pattern, in the ſimplicity of the Godhead, in the high and holy place of Eternity, in its higheſt and pureſt ſimplicity, in its Idea and Pattern, its ever-flouriſhing Father and Huſband. In this Boſome is the Marriage conſummate: In this Light the Humane Nature ſeeth the Godhead *eye to eye*, is become like it, embraceth it, being embraced by it, as it is in its full Glories fully powring forth themſelves into its Boſome, *after which*, and *beyond which* there is *no Glory*. This is the ſenſe of St. *Paul*, when he ſaith, *Col.* 2. 9. *That in Chriſt dwelleth all the fulneſs of the Godhead bodily*; that is, *ſubſtantially, entirely, diſtinctly.*

FINIS.